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THE
OLD SYRIAC GOSPELS
OR
EVANGELION DA-MEPHARRESHÊ;

*BEING THE TEXT OF THE SINAI OR SYRO-ANTIOCHENE PALIMPSEST,
INCLUDING THE LATEST ADDITIONS AND EMENDATIONS, WITH
THE VARIANTS OF THE CURETONIAN TEXT, CORROBORATIONS
FROM MANY OTHER MSS., AND A LIST OF QUOTATIONS
FROM ANCIENT AUTHORS.*

EDITED BY

AGNES SMITH LEWIS,

HON. D.D. (HEIDELBERG), LL.D. (ST. ANDREW'S), PH.D. (HALLE-WITTEMBERG).

WITH FOUR FACSIMILES.

LONDON:

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—
MCMX.

OLD SYRIAC GOSPELS

EVANGELION DA MATTHEWESHE

THESE THE TEXT OF THE GOSPEL OF MATTHEW AS IT APPEARS IN THE
SYRIAC VERSION OF THE GOSPEL OF MATTHEW AS IT APPEARS IN THE
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EDITED BY

JOHN E. LUTHE

AND A. J. LUTHE

WITH A. J. LUTHE

THE

CLAREMONT SCHOOL OF THEOLOGY

CLAREMONT, CALIFORNIA

1962

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PREFACE.

AFTER the publication of Dr. Burkitt's valuable book, the *Evangelion da-Mepharreshe*, in two volumes, it might seem as if a new edition of the Sinai Palimpsest text were not required. Dr. Burkitt's book is essentially an edition of the Curetonian. As such, it is very accurate, leaving little to be desired. But it can never supply the want of an edition of the Sinai text. The total absence in it of any enumeration of the Palimpsest folios shows that it was not compiled with such a purpose. The Sinai text deserves a better fate than to remain for any time in a position of subordination to the Curetonian, which, however interesting, is nevertheless its inferior both in antiquity and in purity. Many a little point in the older text has been lost sight of through its being either omitted or crowded too closely among the quotations from Aphraates, &c., quotations which sometimes resemble the Peshitta rather than the Old Syriac, and sometimes vary considerably from both versions. In a few passages, moreover, Dr. Burkitt has declined to accept words which are distinctly apparent in the manuscript, preferring his own conjecture to my actual reading. I may instance Matt. xxvii. 43, Luke ii. 15.

My sixth visit to the Convent in 1906 gave me the opportunity of verifying these passages, and also of abolishing in many places the word "illegible," which has been used oftener than is necessary. Dr. Burkitt has not seen the manuscript since he transcribed about a third of its Gospel text in 1893. Many of his emendations, extracted from my photographs, are excellent, and his studies in the Syrian Fathers are beyond all praise. But, as I have said elsewhere, no amount of learning, skill, and conscientious care, can quite replace a study of the manuscript itself.

To supply this need is the object of the present book. It may not say the final word, but I trust that by its help Syriac scholars who visit the lonely Monastery, either by camel or by aeroplane, may be enabled to find the place of every word they wish to verify without difficulty or delay. With this object I have placed a heavy black stroke at the end of every page, and two thin strokes at the end of every alternate column; also (and this is important) a small stroke at the end of every line. All conjectures about doubtful readings will have to conform to these limitations; for the lines, throughout the manuscript, are almost of equal length.

I have to thank my dear twin sister, Dr. Margaret Gibson, for revising all the proof-sheets of this work, a service which her ever-increasing acquaintance with the Syriac language has enabled her to render more efficiently than she could do in 1895, when I made my transcript from the Palimpsest under the title of *Some Pages of the Four Gospels Retranscribed from the Sinaitic Palimpsest*. I can never forget the kindness with which, in 1892, she turned from her own study of Greek MSS. to help me in the work of photographing the Palimpsest, and in overcoming the mechanical difficulties with which I had then to struggle.

I have likewise to thank Dr. Nestle, of Maulbronn, for assistance in proof-correcting, and for several valuable suggestions. Also the Reader and Printers of Messrs. Gilbert and Rivington (now Messrs. William Clowes and Sons), for their careful attention to a work whose printing has lasted for nearly six years.

INTRODUCTION.

Discovery and Transcription of the Gospel Text.

THE story of how I discovered the Syriac Palimpsest of the Four Gospels in the Convent of St. Catherine on Mount Sinai in February, 1892, how its text was recognized as being "the Curetonian" by the late Professor Bensly and Dr. Burkitt when I submitted more than a dozen of my 400 photographs of it to the latter on July 15th of the same year, and how four-fifths of it were transcribed by these two gentlemen and by Dr. Rendel Harris from the manuscript itself in 1893, has been already told in my Introduction to the *editio princeps* published by the Syndics of the Cambridge University Press in 1894. There is therefore no necessity for me to recapitulate it, especially as the said Introduction was submitted for approval to Mrs. Bensly, Dr. Harris, and Dr. Burkitt, and is consequently a reliable and final statement of the facts.

To the text, as copied from the MS., Dr. Burkitt added some gleanings from my photographs. But these were not sufficient to prevent the appearance of many gaps, varying in size from a whole or a half page to the space of a single word in passages which had baffled the sight or the ingenuity of the transcribers. In a subsequent visit to the Monastery in 1895, accompanied, as on the first occasion, by my twin sister, Mrs. Gibson, I was enabled, with the help of the same re-agent which had been used in 1893, to fill up most of these *lacunae*, and thus bind together large portions of the already deciphered text, discovering at the same time several of those peculiar readings which make the Sinai Palimpsest unique among Biblical MSS.

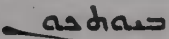
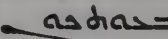
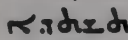

I published my transcription in a volume of 98 pages, entitled *Some Pages of the Four Gospels Retranscribed from the Sinaitic Palimpsest*. My own contribution to it was printed in blue ink, to distinguish it from the work of the original transcribers, which was in black.

I had my fourth opportunity of examining the manuscript in 1897, when my sister and I went to Sinai chiefly in the interests of the Palestinian Syriac Lectionaries and of the dated Arabic MSS. I then made a few emendations and additions to the text, which I published in the *Expositor* (Fifth Series), vol. vi., pp. 111-119. By turning my photographs into lantern-slides, I have verified many passages in them with the aid of the electric lamp.

The Evangelion da-Mepharreshe.

In 1904 the long-promised edition of the Curetonian Gospels, begun some 20 years previously by the late Professor Bensly but edited chiefly by Professor Burkitt, appeared in two volumes under the title of the *Evangelion da-Mepharreshe*. In it, variants from the Sinai text were added in the foot-notes, and the text of missing pages was supplied from the same source; giving thus a fairly accurate idea of the Version, which may reasonably be called syr. vet., or Old Syriac. Vol. ii. contains grammatical, linguistic, and textual notes, with quotations from the Syriac Fathers which have been collected with great diligence, and are illustrated with much learning and acuteness. As for Professor Robertson Smith's opinion that the Sinai text could not carry the variants of the Curetonian, it was formed two years before I filled up most of the gaps in the former. How far it now holds good, the present volume will give the student ample opportunity for observing.

The list of corrections to the text as previously published, both in the Syndic's edition and in my supplementary one, given by Dr. Burkitt in Appendix III., were derived from his close scrutiny of my photographs. I had already detected many of them in 1902, when I made a fresh study of the manuscript. I accept most of them, but not all. One or two of those to which I decidedly object have been examined, at my request, by one of the most expert of Greek palæographers, Dr. C. R. Gregory, whom my sister and I had the good fortune to meet during our sixth visit to Mount Sinai in 1906. I have had Dr. Gregory's tracings reproduced, and they now appear in my notes on the verses where these disputed words occur.

That mistakes may be made, and are made, in copying a palimpsest text is not wonderful. The merest tyro at the business may see this by a glance at the published facsimiles. Where blots, or heavy strokes of the upper writing lie on the top of a word, or when its tall letters are covered up, is it wonderful that in 1895 I should have copied  instead of  in Luke vi. 24, or that in Matt. xxiv. 2, both Drs. Bensly and Burkitt should have read  for ? I have consequently my own list of corrections to offer in Appendix I.

As I wrote the numbers of the pages on them in 1895, there can be no objection to my quoting them. Before that time I arranged my photographs by a list of the first lines on each page of the upper script, which I made at the time of its discovery in 1892. But that list has served its purpose, and the present numbering ought to take its place.

History of the Version.

The peculiarities of the text have been the subject of much discussion, both in Europe and in America. Two important publications have thrown much light

on them. *Die vier kanonischen Evangelien nach ihrem ältesten bekannten Texte*, by Dr. Adalbert Merx* of Heidelberg, and *Die Altsyrische Evangelien-übersetzung und Tatian's Diatessaron*, by Dr. Arthur Hjelt of Helsingfors. To these two works and to the smaller ones of the late Dr. Frederick Blass of Halle, and to instruction from Dr. Rendel Harris, I am indebted for most of my knowledge on the subject. These three first-mentioned scholars have studied it with the ardour born of a conviction that they were dealing with a text of the second century anterior to Tatian: in fact, with the earliest translation of the Four Gospels into any language. This position has been disputed by several other scholars, and latterly by Dr. Burkitt. On very insufficient grounds, he attributes its origin to the labours of a certain Bishop Palût, who flourished about A.D. 200, and was probably the first Bishop of Edessa. This would place it decidedly after Tatian's time. But Dr. Burkitt has not adduced a scrap of reliable evidence in support of his theory. As a writer in one of our literary periodicals observes, the fact, reported by Jacob of Serug from a lost passage in Ephrem's works, that the orthodox Christians of that period were called Palutians by the heretics, shows that the Bishop was much too powerful to have abstained from imposing on his followers his own translation of the Gospels, had such a translation existed. The Diatessaron seems to have been exclusively used in the Syriac-speaking church from the time of its publication, towards the close of the second century, till the time of Rabbula, at the beginning of the fifth century.

I can neither believe that all good work which dates from the early centuries of our era was done by well-known bishops, nor that the Syriac-speaking Christians of Palestine and in the country around Antioch, in the very first fervour of their faith, were content to wait till the year A.D. 160, that is, till at least three generations had passed away, for an authentic translation of the Gospels into their own vernacular.

Those who contend for the priority of Tatian's Diatessaron to the Sinai (or Syro-Antiochene version) will find some facts difficult to explain. The great amount of agreement between these two texts shows that one must certainly have influenced the other; though no one can suppose that the Sinai one was extracted out of Tatian's elaborate mosaic. If Tatian be the older, then:

I. Why is the angel of Bethesda presumably absent from the Sinai text, though present in the Diatessaron?

II. Why is the order of the story in John xviii. 12-25, as it stands in the Sinai text, so far superior from a literary point of view to that of the Greek MSS.? The translator cannot have got that from the Diatessaron.

* Dr. Merx died suddenly on August 4th, 1909, when the last volume of his valuable work was nearly ready for publication. It is satisfactory to know that I made him acquainted with my latest emendations to the Sinai text in 1907.

III. Why has the Sinai Palimpsest, with the Codex Bobiensis (k), according to Dr. Burkitt (vol. ii. p. 261), an earlier text than Tatian in Matt. i. 25?

The chief merit of the Sinai version, as of the Peshiṭta, is that it holds nearly the same relation to the Greek of the Gospels as the Septuagint does to the Hebrew of the Old Testament. It may not rival the authority of the oldest Greek codices, but in not a few instances, such as Matt. ii. 2, John xiv. 1, it may make their meaning clearer; and in others it may enshrine the record of an actual fact, preserved in the memory of some early disciple. Witness the "standing and speaking" of John iv. 27, which has come down to us also in the Armenian version of Ephraim's Commentary on the Diatessaron.

Peculiarities of the Text.

Dr. Rendel Harris, in his article in the *Contemporary Review* for November, 1894, called attention to the fact that the text of the Sinai Palimpsest is "rich in omissions." These include all passages which the textual critics of the nineteenth century have considered as doubtful, and all which the Revisers of the English New Testament have placed in brackets, or have omitted altogether.* It strengthens our reliance on the judgment of modern scholars when we find a translator of the second century in such close agreement with them. The last twelve verses of St. Mark's Gospel, which are certainly by a later hand, and the story of the woman taken in adultery (which, as the Ferrar group of Greek cursive MSS. has taught us, may possibly belong to the end of Luke xxi. instead of to John vii. 53-viii. 11), are, as might have been expected, absent. We find no mention of an angel at Gethsemane, nor of one at Bethesda; for though the leaf which might have contained the latter is among the seventeen missing ones, considerations of space make us judge that there never was room for him.

But this is not all. The number of short phrases which occur twice in other MSS. of the Gospels, but in the Sinai Palimpsest only once, led Dr. Frederick Blass to say that its text is almost a touchstone to determine what really belongs to each of the four Evangelists. Great as is the amount of matter common to the three Synoptists, scribes have, during their fourteen centuries of copying, done much to increase the mutual inter-dependence of these on each other.

When a man was employed by some church or by some family to provide a copy of one Gospel for them, say of the Gospel according to Mark, and he knew that the people who were employing him could afford to pay for one only of our Lord's biographies, he was greatly tempted to add to the narrative some picturesque detail from St. Matthew, from St. Luke, or from another page of St.

* The only exceptions to this which I have noticed are *ἐκῆ* in Matt. v. 22 and *ἰσχυρόν* in Matt. xiv. 30.

Mark himself. He was right from his point of view, for it was all Gospel, and all tended to edification; but judged by our way of looking at things, he was quite wrong. We have an entirely different standard of literary taste; we want to know exactly what each of the Evangelists wrote, preserved for us, so far as is possible, in his own words.

I have therefore compiled a list of the chief phrases omitted, showing also the other places in which the Sinai text has them; and lastly, those other MSS. which agree with each particular omission.

The absence of one of our Lord's characteristic sayings, "Father, forgive them, for they know not what they do," cannot be explained in the same manner. It is found in Tatian's Diatessaron; and there is much cogency in Dr. Hjelt's contention that its non-existence in the Sinai text is a proof of the antiquity of that version; because, he says, if it had been produced after the Diatessaron, the Syriac-speaking Church would never have submitted to the loss of so beautiful a passage, with which they were already familiar. We can account for its absence only on the supposition that it was quite unknown to the second-century Syrian translators.

I shall be disappointed if, after a careful study of my list of omitted phrases, some readers are not struck by the fact, that the literary style of the several Evangelists is really improved by their absence.

This, I submit, is also the case in those transpositions which occur in Mark xvi. 3, 4, Luke i. 63, 64 and John xviii. 12-25. I have drawn attention to these in my Notes. The cause of their occurrence is, to those who are accustomed to handle ancient MSS., extremely simple. It is only that a copyist, having overlooked a phrase, on perceiving his error, wrote it on the margin, with a small asterisk or other sign near it, and another small sign in the text, to show where it ought to be; and that the next copyist of his works did not understand the asterisks, and so inserted the phrase in the text, but in the wrong place. In the case of ancient Greek MSS. of the Bible, which were written in three or four columns, like the Vaticanus and the Sinaiticus, the margin was simply the space between the columns. John xviii. 24, has thus been transferred from its true place after v. 13 or v. 14 to the right hand instead of to the left. We can hardly blame those scribes of the second and third centuries, when we remember the great disadvantages under which they sometimes worked, perhaps wandering about in sheepskins and goatskins, eluding all that the ingenuity of men and of devils could do to suppress them.

Of the Old Latin MSS. whose agreements with the Sinai text I have cited, under the title of "Similia," there are fortunately good and trustworthy editions, with the exceptions of the Codex Vindobensis (i) and the Codex Aureus (aur.). A collation of the former was made for me in Vienna on Belsheim's somewhat faulty edition by Dr. E. Kadlec, and the latter was thoroughly examined by my

sister, Mrs. Gibson, and myself during our visit to Stockholm in August 1908. I had already printed the text with its "Similia" down to Luke xi. 48, when I discovered to my consternation that Belsheim's editions of Old Latin texts are not reliable. I therefore revised my work with the texts of Tischendorf, Sabatier, Buchanan, and others; and to avoid the awkwardness of a long list of errata, I have printed at the foot of all pages before p. 160, these cases in which another editor has read something different from Belsheim.

In the Arabic Diatessaron I have often followed Ciasca's Arabic text, rather than his Latin translation: and have thus brought it into perfect agreement with the Peshitta.

I cannot pretend that I may not have made mistakes myself, or that I have not overlooked some variants for which a corroboration could have been found; but I trust that my faults may be chiefly those of omission, and that I have stated nothing without doing my best to be sure of its absolute truth.

Colophons of the Upper Script.

The only materials we have for learning anything about the history of the manuscript are the colophons of the upper script, the Select Narratives of Holy Women, which were written above the Gospel text in the seventh or the eighth century. These are four in number.

I. The first is on f. 2^b and is fairly legible, being written in red ink.

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By the strength of our Lord Jesus the Christ, the Son of the Living God, I begin, I the sinner, John the Recluse of Beth-Mari Kaddisha, to write select narratives about the holy women; first, the book of the Blessed Lady Thecla, disciple of Paul, the Blessed Apostle. My brethren, pray for me.

II. The second is on f. 165^b between the *Apology concerning the Faith*, and the *Book of Susan*. I have been familiar with it from my photographs ever since 1892, and I believe that Professor Bensly copied it in 1893. Yet strangely

enough, I overlooked it when I published the *Select Narratives* as No. IX of *Studia Sinaitica* in 1900, perhaps because it contains only one new thing, the name of Ma'arrath Mesrin, and perhaps because I did not publish the *Book of Susan*, which follows it.

[illegible]

“Praise be to the Father, and to the Son, and to the Holy Ghost; who hath strengthened and helped His mean and feeble servant John; and he has written this book, for the profit of himself, and of his brethren, Andrew, and of every one who reads in it; that our Lord Jesus the Christ, the Holy Son, He who was with the Father without beginning in His Godhead, but (Who) in the latter times hath willed to become subject to a beginning in His manhood, took the likeness of a servant, and in everything was made like unto us, except in sin. Now may He, our Lord Jesus the Christ, God over all, give to the sinner, John the Recluse of Beth-Mari Qanûn Kaddisha, of Ma’arrath Mesrîn the city, and to his brethren, and to a part and an inheritance in

the world that passeth not away ; with all the saints who do His good pleasure ; making them meet, God the Christ, for the sanctifying of faults, and the remission of sins, and the life everlasting, by the prayers of the prophets, and of the apostles, and of the martyrs, and the confessors, and the Lady Mary, the mother of God, yea, and Amen, and Amen."

III. The third is simply a list of the titles to the *Select Narratives*.

IV. The final colophon, which is the most important, as containing the date of the upper script. Nine of its lines are at the foot of f. 181a, and six at the top of f. 181b. The latter six were read by me in 1892, exactly as they are here printed ; except that at the end of the first line on f. 181b I copied 𐤒𐤕 = nine, and concluded that the upper script of the MS. must belong to the seventh century A.D. Dr. Rendel Harris, reading it in 1893, pointed out that a hole occurs after 𐤒𐤕, and considered that the space thus left blank must have been occupied by the last syllable of 𐤒𐤕𐤕 = ninety ; and I, of course, bowed to his opinion. It has since occurred to me, however, that a flourish, such as frequently appears in the body of the MS., may have stood where that hole now is, and the Tales, supposed to have been written over the Gospels in the eighth century, may possibly belong to the end of the seventh.

As for the first nine lines of this colophon, the page on which they stand is so much rubbed and faded that their very existence was unsuspected till Good Friday 1900, when I, being about to publish the *Select Narratives*, as in duty bound, tried to pick what crumbs I could out of the photograph of that page. I was first struck by the word 𐤒𐤕𐤕𐤕, and this gave me courage to attack the remainder. I could not try the re-agent on a photograph, so I failed to decipher 𐤒𐤕𐤕𐤕 𐤕𐤕𐤕 and 𐤕𐤕𐤕 on line 2. As I gave a copy to Dr. Burkitt on the day before the publication of my book, he supplied Ma'arrath Meşrên from Colophon No. ii. and identified it with a village equidistant from Antioch and Aleppo. I made use of this information by adding Appendix viii. to my book.

The word : 𐤕𐤕𐤕 gave me more trouble. The horn of the 𐤕, all but its tip, was washed or rubbed out of the MS., and this joined to a wrinkle in the vellum, and its own superfluous line at the foot, made me read the word : 𐤕𐤕𐤕, the tip of the horn looking like an extra dot over the 𐤕. Dr. Nestle suggested : 𐤕𐤕𐤕, and Dr. Burkitt read it as : 𐤕𐤕𐤕, maintaining in the *Expository Times* and in my Appendix, that the word had only three letters, with a blank space between the third and fourth. The matter was finally settled when I examined the manuscript itself, on my fifth visit to Sinai, in 1902. It will be seen from the accompanying tracings by Dr. Gregory that the Alafs in : 𐤕𐤕𐤕 and in : 𐤕𐤕𐤕 at the end of the fifth line in this colophon, are furnished with an extra stroke at the foot. This stroke was the chief cause of my reading a 𐤕 in my photograph of the page, the wrinkle having caused the Alaf, already shorn of its horn, to lie partly on its side. The whole colophon is in black ink.

[illegible]

f. 181a,
line 4.

[illegible]

f. 181b

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ကမ္ဘာ ကမ္ဘာ ကမ္ဘာ
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f. 181a,
l. 4.

III. Here endeth this book of the Select Narratives: first, of the blessed Thecla; second, of Eugenia; third, of Pelagia; fourth, of Marinus; fifth, of Euphrosyne; sixth, of Onesima; seventh, of Drusis; eighth, of Barbara; ninth, of Mary; tenth, of Irene; eleventh, of Euphemia; twelfth, of Sôphia; thirteenth, of Theodosia; fourteenth, of Theodota; concerning the Faith; fifteenth, of Susan; sixteenth, of Cyprian and Justa; seventeenth, verses about Paradise.

IV. ✠ I, the mean one, and the sinner, John the Stylite, of Beth-Mari Qanûn, the monastery of Ma'arrath Megrên, the city, (in) the district of Antioch,* by the mercy of God, I have written this book for the profit of myself, of my brethren, and of those who are neighbours to it; but because of (the love) of the Christ, I would persuade all those who (read) in it to pray for me the more (earnestly) But whenever thou meetest with this book . . . concerning the sinner thy prayer.

f. 181b.

This book was finished in the year a thousand and nine[ty] of Alexander of Macedon, the son of Philip, in the month of Tammuz: on the third day of the week, at the . . hour of the day of the Baptism of our Lord Jesus the Christ. May . . . for the sinner who wrote this book . . . the multitude on the Right Hand. Amen, and Amen, and Amen.

This is the Book of the Select Narratives about the Holy Women.

With the decipherment of the fourth colophon, every probability that the ancient Gospel text was produced at Mount Sinai has for ever vanished. True, it may have been brought to an Antiochene monastery, from Egypt, from Mesopotamia, or from elsewhere, but old vellum was not likely to be a profitable export from the Arabian desert; and it would be passing strange if the finished palimpsest was really returned to the very monastery whence its first-written pages had been carried at some period before the eighth century. The earliest of Syriac versions was likely to be copied only where there was a native Syrian Church, and a seat of Syriac learning, such as was found at Antioch on the Orontes, or at Edessa. Rabbula, Bishop of Edessa, in the fifth century, issued a decree that a copy of the Separate Gospels should be read in every church instead of Tatian's Diatessaron. This copy was probably the Peshittâ, perhaps as revised by himself.† for had it been the Old Syriac surely more than two specimens of the latter would have come down to the present day. The multiplication of copies of the Peshittâ probably caused those of the Old Syriac to become obsolete, and fit only for the use of men like John the Stylite. The Diatessaron was perhaps written at Edessa, and there the Peshittâ was revised. Now the Tales of Holy Women, which overlies the Gospels of our palimpsest, were certainly written near




* I am sorry that Dr. C. R. Gregory has repeated my mistake in vol. iii. of his *Textkritik*. I corrected it first by requesting Dr. Burkitt to write part of Appendix viii. to *Studia Sinaitica*, no. ix., and afterwards by explaining it in the *Expository Times*. I repeat that the word "Kaukab" was never read, even from the photograph; and it is curious that Dr. Gregory himself traced "Kura" for me, instead of it, from the MS. So hard is it for a mistake to die.

† See Dr. William Wright on 'Syriac Literature,' in the *Encyclopædia Britannica*, p. 825.

Antioch, and the last of them, Cyprian and Justa, has a distinctly Antiochene flavour, for there (as a reviewer in the *Scotsman* lately observed) its demon boasts of having 'shaken the whole city, and overturned walls,' alluding, doubtless, to the terrible earthquakes with which Antioch was visited in the first two centuries of our era. I may perhaps be mistaken, but I do not find it difficult to imagine that as the Peshiṭta was highly appreciated in Edessa, so the Old Syriac version may have been cherished in the older seat of Aramaic learning, in the town where the disciples were first called Christians.

To those who believe, with Baethgen, Nestle, and Burkitt, that the Peshiṭta is the revision of the Old Syriac version made by Bishop Rabbula of Edessa in the early part of the fifth century, it will be interesting to observe, that Rabbula speaks of his own teaching as "our simple word," *ܐܠܗܐ ܐܝܠܗܐ* (ed. Overbeck, p. 243). The question as to why God has allowed variants to creep into the early texts and versions of these sacred books must be a puzzling one to many minds. The answer may be that His work is not mechanical, like ours. Is it not possible that we have ourselves confounded the idea of inspiration with that of dictation? The latter would have meant the production of a text whose every letter might have been worshipped; the former means that God put into the hearts of chosen men the desire to write what they knew for a certainty about His dealings with them, but that He left them at perfect liberty both to express and to transmit His meaning in their own way.

NOTES ON REMARKABLE PASSAGES.

Matt. i. 2. ,μαῦκα. My photograph of f. 82b shows the tail of a  belonging to the upper script which might possibly hide a  of the under script beneath it. But a glance at the manuscript removes this suspicion. The first two letters nearly touch each other at two points; they are yellow, and are thus easily distinguished from the black . There is no room for a stroke between them. No chemical has been required for this page.

Matt. i. 16. "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called the Christ."

This remarkable reading is in flagrant contradiction to the statements in v. 18, "she was found with child of the Holy Ghost," and in v. 20, "that which is begotten from her is of the Holy Ghost." It may possibly have resulted, as Professor Burkitt thinks, from a mis-reading of the Ferrar text:—

Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ, ᾧ μνηστευθεῖσα παρθένος Μαριάμ ἐγέννησεν Ἰησοῦν τὸν λεγόμενον Χριστόν.

But even if it did so, it does not destroy the effect of the story told in vv. 18-24.

On the first publication of this text, and even before it, several critics of the highest rank, including Dr. Rendel Harris, declared that this passage (Matt. i. 16) must be the work of a heretic. I agree with Mr. Conybeare in thinking that such an one, had he made a change in the Ebionistic sense, would have gone further, and made a clean sweep of vv. 19, 20.*

The genealogy is a purely official one, compiled for the purpose of showing forth our Lord's claim to be a lineal descendant of David, through Joseph. This is clearly seen from the statement that Jehoram begat his own great-great-grandson Uzziah (Ozias); and the childless Jechonia his successor Shealtiel. It must not be forgotten that among Semitic people the habit prevails of reckoning the young children of a woman's first husband to her second one.

Joseph was the foster-father of our Lord, and it was therefore no suppression of the truth when the Virgin Mary said to her Son: "Thy father and I have sought Thee sorrowing." This mode of speech is quite in harmony with the habits of Eastern nations. We can see this from Dr. Robertson Smith's *Kinship and Marriage in Early Arabia*:—

"I now proceed to show that the Arab idea of paternity is strictly correlated

* *Academy*, Nov. 17th, 1894.

to the conception just developed of the nature of the contract in marriage by purchase. A man is father of all the children of the woman by whom he has purchased the right to have offspring that shall be reckoned to be his own kin. This, as is well known, is the fundamental doctrine of Mohammedan law—*el-walad li 'l-firash*—the son is reckoned to the bed on which he is born," p. 109.

Again: "Ultimately, if a child is born in the tribe, of a woman brought in by contract of marriage, it was reckoned to the tribal stock as a matter of course, without inquiry as to its natural procreator," p. 120.

Again: "As there was no difference between an adopted and a real son before Islam, emancipated slaves appear in the genealogical lists without any note of explanation, just as if they had been pure Arabs," p. 45.

The same custom was not unknown to the Hindus. Sir Henry Maine says (*Early Law and Customs*, p. 90): "Next to the legitimate sons, as proper vehicles for spiritual blessing, the greater number of the ancient Hindu law-writers place the son of the wife, born during her marriage, but not necessarily of her husband."

Again, p. 98: "There are a number of fictitious affiliations which were of at least equal antiquity with Adoption.

"These fictitious sons are called by Gautama (xxviii. 32) 'the son born secretly,' 'the son of an unmarried damsel,' 'the son of a pregnant bride,' and the son of a 'twice married woman.' It is sufficient to say of them that none of them are necessarily the sons of the father whom they are permitted to worship after his death, while some of them cannot possibly be his children. They are all, to use modern words, illegitimate or adulterine offspring, but then they are all the offspring of women who are under the shelter of the household, or who are brought under it. These women are under the protection of its head; they belong to him, and the status of their children is settled by the well-known rule, which, in Roman law, would settle the status of a slave.

"Paternal power and protective power are inextricably blended together."

I am not quite satisfied, however, that this reading of Matt. i. 16 does depend on the Ferrar text. Verse 18 begins with *Τοῦ δὲ Ἰησοῦ* (or *Χριστοῦ*) *ἡ γένεσις οὕτως ἦν* in all extant Greek MSS., and in our text with its Syriac equivalent ܠܡܢ ܕܥܝܠܡ ܕܡܢ ܕܡܪܝܡ, and this ought surely to be rendered into English, "But the birth of the Christ was on this wise." The word "But" points back to the very reading of our palimpsest in v. 16, or to something like it. If not, what can it mean? Our English translators seem to have felt its incongruity with the amended form of v. 16, when they represented the *δὲ* by "Now." "But" serves as a connecting link between the two sections vv. 1-16 and 18-25, and shows that though the genealogy may not have been actually composed by St. Matthew, he had it in his mind when he began to write his Gospel. "But of the Messiah the generation was as follows." This, says Mr.

Skipwith (*Academy*, Feb. 2nd, 1895), is contrasting it with that of His ancestors of the House of David. He was, according to the Comment, their heir, but not their progeny.

δὲ is translated "But" by our English Revisers in Matt. i. 20: "But when he thought on these things," Matt. ii. 19, 22; iii. 7, 11, 12; iv. 4; v. 13, 19, 22, 28, 32, 33, 34, 37, 39, 44; also in 148 other passages of the same Gospel.*

How could Joseph have gratified his wish, "not to expose Mary," unless our Lord had passed in common estimation for the son of Joseph? Some say that Joseph adopted the Child by naming Him.

Matt. i. 18. I am sorry to abolish Professor Burkitt's ܠܐ ܕܥܝܪܐ , but as it is neither in the Sinai manuscript nor the Curetonian, it does not belong to the Evangelion da-Mepharreshe.

Matt. i. 20. Isho'dad (ed. Gibson, p. 13 trans., or p. 20 text) says that the heretics made the expression "that which is born *in* her" a ground for their attack on St. Matthew's accuracy, alleging that he ought to have said, "that which is born *from* her." These people would have been satisfied, had they known the text of the Old Syriac. Was the phrase altered to "in her" in the interests of orthodoxy? or to "from her" to confound the heretics?

Matt. i. 20. The Sinai Codex here agrees with the majority of Greek manuscripts in saying, "Joseph, son of David, fear not to take Mary thy *wife*," instead of "thy betrothed" with the Curetonian. Dr. Baethgen, writing in 1885, considers that "thy betrothed" is a correction of the translator's, and that it was not in the Greek original. The Sinai text shows it to be a change made after the translator's time; probably by those who favoured the doctrine of the perpetual virginity of Mary.† Dr. Baethgen notices this tendency of the Curetonian in other places; specially in Luke ii. 48, where "we" is substituted for "thy father and I" [have sought thee sorrowing].

Matt. i. 21. The words "She shall bear *to thee* a son," taken in connection with v. 16, have been supposed to confirm the theory that this version is the work of a heretic. But the very same phrase is found in a sixth century MS. of the *Protevangelium Jacobi*, now in my own possession, whose text I have published in *Studia Sinaitica*, No. xi. The chief object of that document is to support and illustrate the story of the perpetual virginity of our Lord's mother. "The whole *cultus* of Mary in the popish Church rests on this book," says Professor Ewald. It is therefore evident that the word ܡܠܟܐ was used in its loose Semitic sense, and not in a logical Aryan one.

* This was written before I had observed Dr. Burkitt's remarkable quotation from Bar-Salibi. (See *Ev. da-Mepharreshe*, vol. ii., p. 266; also my own letters in the *Academy* for Dec. 29th 1894, p. 557, and the List of Quotations in this volume.)

† Baethgen, *Evangelienfragmente*, pp. 31, 93.

Matt. ii. 2 contains one of those readings which give to the Sinai text its great interest and value. "We have seen his star *from* the east" suggests to us that the star was in the west when the Magi saw it; and that the Greek text really means, "We, being in the east, have seen his star." Had the star been to the east of their home, it could hardly have guided them to Bethlehem.

Matt. ii. 15. ܡܕܕ = διὰ στόματος (Ἡσαίου τοῦ προφήτου) is certainly better than the ܡܕ, διὰ χειρὸς, of the Curetonian.

Matt. ii. 16. Dr. Burkitt's introduction of a ܐ before ܡܕ would have been a real blot on the text, and I am glad to report that it is only a reflection from the upper script shining through a very thin leaf.

Matt. iii. 16. Dr. Blass thinks that the omission of εὐθὺς before ἀνέβη in this verse is a decided improvement; for in Mark i. 10 the εὐθὺς really belongs to εἶδεν. The word βαπτισθῆναι after τότε ἀφίησεν αὐτόν in v. 15 is also an improvement (*T. B. M.*, p. 8).

Matt. iv. 10. Dr. Merx points out that the expression ܡܕܕܐܠ ܕܝ, ܝܡܢܐ ܕܡܝܢ ܚܝܬܐ ܕܝܢ, is a Syriac idiom, which has been corrupted in some Greek MSS. (CDL) into ܝܡܢܐ ܕܡܝܢ ܚܝܬܐ ܕܝܢ, and was then re-translated, as in the Curetonian, into ܡܕܕܐܠ ܕܝ (Merx, *Die vier kanonischen Evangelien*, Part II., 1st half, pp. 54-56). Matt. xvi. 23, where this idiom ought again to occur, is unfortunately on a lost leaf.

Matt. v. 24. ἐπὶ τοῦ θυσιαστηρίου does not seem so good a phrase as ἔμπροσθεν τοῦ θυσιαστηρίου. I have found no corroboration of it elsewhere.

Matt. v. 30 was in the Diatessaron (Moes., p. 66), yet it is omitted in this text.

Matt. vi. 7. Dr. Blass points out (*Textkritische Bemerkungen zu Matthaeus*, p. 16, 17) that we have in this Sinai text a clear explanation of the word βαρταλογήσητε. It is a hybrid word, such as often arises in the common speech of bilingual countries. Its first component part is the adjective ܡܕܕܐܠ, which means "useless," and is derived from a verb cognate to the Hebrew ܡܕܕܐܠ, "to sever, to leave off work, or cease." It is most familiar to us in its Arabic form, ܡܕܕܐܠ, applied at the present day to rubbish of all kinds. The second part of the word is from the Greek λόγος. The Palestinian Syriac Lectionary divides the word in the same manner. The compound gives us a vivid idea as to the value of prayers unaccompanied by thought or feeling. It must have originally been spelt with two l's at the end of the second syllable.

Matt. ix. 6, x. 23, xi. 19, xii. 8, 32, 40, xiii. 37, 41, xvi. 13, *seqq.* An opinion is widely held, especially since the publication of Lietzmann's *Der Menschensohn*, that the phrase ὁ υἱὸς τοῦ ἀνθρώπου, "the Son of Man," as applied by our Lord to Himself in the Gospels, arose out of a misunderstanding by the Evangelists of the Syriac word ܡܕܕܐܠ, "man." Isho'dad (ed. Gibson, p. 43ⁿ) says that our

Lord called Himself ܠܘܕܐ ܡܝܬ, and not ܠܡܝܬ. ܠܡܝܬ is the common Aramaic word for "man," and it is the word used in Daniel vii. 13, but, so far as we know, it is never applied to our Lord as a title in any of the Syriac versions. Yet I have heard a Unitarian lecturer telling his audience that ܠܡܝܬ is the phrase translated by ὁ υἱὸς τοῦ ἀνθρώπου. I should like to ask Dr. Estlin Carpenter, and all others who hold this view, a very simple question. If ܠܡܝܬ, and not the more stately ܠܘܕܐ ܡܝܬ, stood in an Aramaic text, or was heard by the disciples from the lips of Jesus, and the disciples were so ignorant of Aramaic as to translate it by ὁ υἱὸς τοῦ ἀνθρώπου, what was the Syriac word which they rendered by ἄνθρωπος? Till that question is answered, their speculations appear, to me at least, to be entirely devoid of a foundation.

Matt. ix. 24. ܠܘܕܐ ܡܝܬ ܠܘܕܐ ܡܝܬ is curious grammar, but it is corroborated by my photograph of the page.

Matt. xviii. 17. "But if he will not hear them, say it to the synagogue, and if he will not hear the synagogue," etc. Our Lord's recommendation to carry quarrels for settlement to the synagogue was quite natural and quite in accordance with the habits of the Jews in His day. It was equally natural that the word should have been changed at an early period to "church," an assembly organized on the model of, and exercising some of the same functions as, the old Synagogue. Professor Burkitt draws attention to a case where "church" is used incorrectly for "synagogue," the "church in the wilderness" of Acts vii. 38 (*Ev. da-Meph.*, vol. ii., pp. 274, 275).

Matt. xviii. 20 gives us the same reading as Codex Bezae: "For there are not two or three gathered together in my name, and I not amongst them."

Matt. xviii. 22. Perhaps our Lord meant by ܠܥܕܐ ܥܕܐ ܥܕܐ ܥܕܐ, "until seventy seven seven," until an unlimited number of times, more than thou canst count.

Matt. xx. 13. Here we have a reading which our Codex shares with L. Instead of οὐχὶ δηναρίου συνεφώνησάς μοι, "didst thou not agree with me for a penny?" it is οὐχὶ δηναρίου συνεφώνησά σοι, "did I not agree with thee for a penny?" The difference is slight, but I submit that the latter reading is in harmony with the clause in verse 2, συμφωνήσας δὲ μετὰ τῶν ἐργατῶν (or μετ' αὐτῶν) ἐκ δηναρίου τὴν ἡμέραν, "and when he had agreed with the labourers for a penny a day." The initiative in stating terms appears to have come from the householder.

Matt. xx. 15. "Is it not lawful to do what I will in my house?" instead of with mine own. This reading was first observed by me when at Sinai in 1906; and it is that of Tatian's Diatessaron, if we may judge from the quotation in

Aucher's Latin translation of St. Ephraim's Commentary, edited by Mocsinger, p. 177, "*Aut non habeo potestatem, in domo mea faciendi, quae volo?*" *

Matt. xx. 28. The interpolation which occurs here in the Cureton MS., and also in Codex Bezae, does not appear to be a valuable one, for it is evidently borrowed from Luke xiv. 8-11. It does not follow Matt. xx. 27, 28 in the Arabic Diatessaron.

Matt. xx. 33. The Curetonian has here a remarkable variant. In answer to the question which our Lord put to the two blind men, τί θέλετε ποιήσω ὑμῖν ; "What will ye that I shall do unto you?" they reply, κύριε, ἵνα ἀνοιχθῶσιν οἱ ὀφθαλμοὶ ἡμῶν καὶ βλέπωμέν σε, "Lord, that our eyes may be opened, and that we may see Thee." Something like this beautiful and suggestive reading is found also in the Arabic Diatessaron, in a passage from Mark x. 51, occurring just before Matt. xx. 34^a. Possibly the accounts in Matthew and in Mark relate to the same incident, in spite of the discrepancy between the two blind men and the one. However that may be, if these sufferers really expressed a wish to look on our Lord's face, we feel that they were not altogether unworthy of being healed, and we are grateful to the Syriac translator for preserving a record of the fact, and for the spiritual lesson which may be derived from it.†

Matt. xxi. 31. It seems strange to us to be told that "the last" did the will of his father. But the difficulty disappears when we see the arrangement of this parable preserved for us in the Ferrar group of Greek cursive MSS., which has been adopted by Dr. Nestle in the Bible Society's Greek text. There the son who replied, "I go, Lord," and went not, takes precedence of the son who said, "I will not," but afterwards repented, and went. The Old Syriac version does not support this arrangement, but it preserves a relic of it in "the last." The disturbing element of clerical carelessness must have crept into the Gospels at a very early period.

I cannot help suspecting that the word ἐγὼ, in v. 30 (N C D L *fam*¹) is a corruption of the Ferrar word ὑπάγω (in v. 29), also found in v. 30 of D. The first syllable of ὑπάγω may have been contracted in a way which was not intelligible to a later scribe, and he may have tried to make sense of it by turning αγω into ἐγὼ.

Matt. xxiii. 13. Prof. Burkitt remarks (*Ev. da-M.*, vol. i., p. 137), "in Syriac the same word, ܐܬܬܬܐ, is used for 'to shut' and to 'hold.'" This is so also in Palestinian Syriac. As applied to a key, however, it evidently means "to hold." If "the key" dropped out of the text, we can easily see how the verb would become "shut." The verse presents us with a graphic description of the attitude of ambitious, unspiritual priests in all ages, holding the keys of the kingdom

* Cf. Luke ii. 49: ἐν τοῖς τοῦ πατρὸς μου.

† The leaf which should have contained this passage is missing from the Sinai Palimpsest.

of heaven. Aphraates (Wright, p. ܡܥܐ) has evidently quoted directly from the text of our palimpsest, and has been influenced by its reading of Matt. xvi. 19, to use the word ܡܥܐ, "doors." "Hearken again, ye holders of the keys of the doors of heaven" (see p. 281).

Matt. xxiv. 36. The phrase "neither the Son" is not found here, but in Mark xiii. 32. The Peshiṭta agrees in the omission, and so does Isho'dad, who says (p. 160, ll. 5, 6), ܡܥܐ ܡܥܐ ܡܥܐ : ܡܥܐ ܡܥܐ ܡܥܐ . ܡܥܐ ܡܥܐ ܡܥܐ "It is right for us to know that Mark only says, 'neither the Son knoweth,' whilst Matthew does not say it."

Matt. xxiv. 43. ܡܥܐ ܡܥܐ occurs also in the Curetonian in Matt. xx. 11.

Matt. xxvii. 9. To the MSS. which omit *Ἰερεμίου* we must add the Greek Lectionary of the Gospels in Christ's College, Cambridge, which is numbered 185 by Gregory, 222 by Scrivener, and 59 by Westcott-Hort. The lesson is twice repeated in that MS. On p. 649, l. 1, the word *Ἰερεμίου* is inserted; on page 702, l. 14, it is omitted.

Matt. xxvii. 16, 17. The reading of the Sinai MS., "Jesus Bar Abba," appears to Professor Burkitt to be the original one. For the reasons which have led him to this conclusion, see *Evangelion da-Mepharreshe*, vol. ii., pp. 277, 278.

Matt. xxvii. 56. "Mary the daughter of James," is in agreement with Mark xv. 40, 47, xvi. 1, of this text, and with Mark xv. 47, xvi. 1, of the Palestinian Syriac Lectionary. As the Greek says only *ἡ τοῦ Ἰακώβου*, it is much more likely that she was James' daughter than his mother. His mother would, according to Oriental usage, have been designated as belonging to her husband, not to her son. Thus in Greece at the present day a man's name is in the genitive case, so long as his father lives. When the father dies, the son's name passes into the nominative case. A woman's name is always in the genitive, first of her father's name, then of her husband's; never of her son's. I therefore agree with the Old Syriac version of this passage, for the English one it cannot be.

Matt. xxvii. 66. It is worthy of notice that in the Peshiṭta *κουστωδία* is translated by ܡܥܐ, and in the Sinai text it is ܡܥܐ.

Mark i. 21, 23, 28, 29, 30. In all these verses we find the word *εὐθὺς* occurring quite inappropriately. The Sinai MS. has it only in a suitable place, viz., in the last clause of v. 31, *καὶ εὐθὺς ἀφῆκεν αὐτὴν ὁ πυρετός*. It almost looks as if an early scribe had left it out at the right place, and would-be rectifiers had afterwards tried in a blundering way to restore it.

Mark i. 29. The reading of the word ܡܥܐ is doubtful. Dr. Rendel Harris read it in 1893 ܡܥܐ. It may be so, but in that case a thick stroke of the upper writing cuts off the top of the *nun*, as may be clearly seen in my

photograph. The surface of the page is damaged just where the first half of the word occurs, and in 1906 I read it ܡܠܝܢܐ or ܡܠܝܢܐ. As I do not feel certain about this spelling, due in any case to a *lapsus calami* on the part of the fourth-century scribe, I have given to the word the benefit of two doubts. Dr. Rendel Harris *may* have seen something above the stroke of the upper script which crosses his *nun*. In Mark iii. 18 (ܡܠܝܢܐ) we have an explanation of the mis-spelling. It is evident that the *nun* in ܡܠܝܢܐ has simply been dropped; and Dr. Burkitt's insertion of it near the end only makes it worse.

Mark ii. 26. The omission of ἐπὶ Ἀβιάθου ἀρχιερέως removes an alleged difficulty. We have no ground for believing that Abiathar was high priest when he permitted David to eat the shew-bread.

Mark iv. 1. Here ܕܡܐ is a better word than ܡܠܐ; for our Lord must have gone down the bank from a village to enter the boat.

Mark v. 4. "And no man could bind him with chains, because he had broken many fetters and chains, and escaped, and no man could tame him." This has twenty-four words, as against forty-seven of the English Revised Version.

Mark viii. 25. I do not feel inclined to accept Prof. Burkitt's suggestion of ܠܡܐ to fill the *lacuna* in this verse: first, because I saw ܠܡܐ in the MS. during my visit to Sinai in 1902; and secondly, because the repetition of ܠܡܐ after an interval of only one word, though justified by the Greek text, is quite out of keeping with the general character of the Sinai Palimpsest.

Mark viii. 31. Dr. Burkitt has drawn attention to a remarkable variant in this verse, "*And they will kill him, and the third day he will rise, and openly speak the word.*" It is supported by a similar reading in Codex Bobbiensis (k), "*et occidi, et post tertium diem resurgere, et cum fiducia sermonem loqui,*" and also in the Arabic version of the Diatessaron. This would imply a prophecy that our Lord would Himself preach publicly after His resurrection, a prophecy which has been fulfilled only through the agency of His disciples. But I think that the reading of the Greek MSS., "and He spake the word openly," is a much better one. The imperfect tense of the verb, ἐλάλει, which they use, signifies that our Lord spoke publicly of His crucifixion and resurrection, not once, but several times. The variant might easily arise from a mistake on the part of some Syriac or Latin translator, who, finding no punctuation, no accents, and no separation of words in an uncial Greek MS., divided the sentence wrongly, and, wishing to make sense, added one letter, or even two, to ἐλάλει, so as to make it into the infinitive ἐκλαλεῖν, which Dr. Burkitt has suggested as being probably the original form.*

* *Ev. da Mepharreshe*, vol. ii., p. 240.

Mark x. 50. "And he" (Timai Bar-Timai) "rose, and *took up* his garment, and came to Jesus."

This was at first supposed to arise from a misreading of ἀπολαβὼν for ἀποβαλὼν. But Dr. Burkitt has found ἐπιβαλὼν in the Ethiopic version and in the Greek minuscule 565 (*Ev. da-Mepharreshe*, vol. ii., p. 250).

It is much more in accordance with the habits of Orientals, so far as I have observed them, to *put on* their upper garment (like Simon Peter in John xxi. 7) than to take it off when they are summoned into the presence of a superior. I have myself been made painfully aware of this when trying to photograph a picturesque group of Bedawin squatting on the sand. Whilst my sister and I were mounting our camera on its tripod, they occupied themselves in putting on their large goat's-hair cloaks, and becoming respectably prosaic.

Mark xiii. 2. I regret that I neglected to examine the word **ⲕⲓⲃⲉⲃⲓ** in the MS. on my sixth visit to Mount Sinai. But as the corresponding verse in Matt. xxiv. **ⲙ** has undoubtedly **ⲕⲓⲃⲉⲃⲓ**, and as the Greek is καταλυθῆ, I have judged it well to print the **ⲓ** without a dot.

Mark xiii. 20. **ⲱⲙ ⲕⲃⲱⲗ**, τὰς ἡμέρας ἐκείνας, is in the direction of clearness.

Mark xiii. 25, 27. I included the corrections of **ⲙⲃⲁⲗⲉ** to **ⲕⲃⲁⲗⲉ** and of **ⲕⲓ** to **ⲙⲓ** in Appendix I., having observed them in the MS. before I was aware that Prof. Burkitt had called attention to them in vol. ii., p. 284, having doubtless detected them in one of my photographs.

Mark xiv. 9. Dr. Burkitt, following Dr. Merx, reads **ⲓⲃⲓ** instead of **ⲓⲃⲓ** with Dr. Harris in this verse. I failed to find a dot anywhere about the **ⲓ**, so I have left it indeterminate.

In Mark xiv. 14, Professor Burkitt has read an **ⲱ** at the end of **ⲱⲗⲕⲓ** in my photograph; and I distinctly see an **ⲓ** near its beginning.

Mark xiv. 68. The words **ⲕⲃⲓⲓ ⲕⲃⲓⲗ**, "to the outer court," are more appropriate to the construction of an Eastern house than the Peshitta reading, **ⲕⲁⲙⲓ ⲓⲃⲓ**, "out to the vestibule"—εἰς τὸ προαύλιον.

Mark xv. 8. **καὶ ἀναβοήσας ὁ ὄχλος** is surely a better reading than the ordinary **καὶ ἀναβὰς ὁ ὄχλος**. It is supported by the group of cursive MSS. called *fam.*¹, and by A.

Mark xv. 11. **ἐπείσαν**, supported by D^{eff.} and k, is also a better reading than **ἀνέσεισαν**.

Mark xvi. 3. The transposition of **ἦν γὰρ μέγας σφύδρα**, "for it was very great," to its proper place at the end of verse 3, has been noticed in the Similia. The Arabic Diatessaron has the phrase at the end of verse 3, although the fact is obscured by Cardinal Ciasca having numbered it wrongly as 4^b.

Mark xvi. 7. I do not feel sure whether we should read ܐܝܬܐ ܕܝܢ or ܐܝܬܐ ܕܝܢ in this passage. ܕܝܢ is very distinct.

Luke i. 39. The expression of the Sinai MS., ܐܝܬܐ ܕܝܢ ܕܝܢ ܕܝܢ "and *went up* with care to the hill-country," ܐܝܬܐ ܕܝܢ "to a *village** of Judaea," as against the expression of the Peshitta version, ܕܝܢ ܕܝܢ ܕܝܢ ܐܝܬܐ "and *went* with care to the hill-country," ܐܝܬܐ ܕܝܢ "to a *city* of Judaea," shows that the translator of the Old Syriac was much better acquainted with the topography of Southern Palestine than Bishop Rabbula and his friends. 'Ain Karim, the traditional birthplace of John the Baptist, is, and always has been, a village, and the expression "go up" is always used by natives when they speak of a journey to Jerusalem, and "go down" of a journey from it. Jerusalem stands on the highest ground in the country, except the summit of the Mount of Olives.

Luke ii. 5. The Sinai MS. surely comes nearer to the truth than the Peshitta or the standard Greek text when it states that Mary travelled to Bethlehem as the *wife* of Joseph. Those who are well acquainted with Oriental customs will corroborate me in saying that the idea of a betrothed couple making a journey together would be contrary to all their notions of propriety. Mary returned to her own home after her visit to Elizabeth; but she was under the protection of a husband when her Divine Son was born. The Greek word ἐμνηστευμένη and the English "espoused wife" are ambiguous, both being capable of two interpretations.

Luke ii. 14. "And good will to men," the reading of our Authorized Version; εὐδοκία, instead of εὐδοκίας.

Luke ii. 15. The Syriac word used for Διέλθωμεν is not ܕܝܢ, as Dr. Burkitt supposes. The letters ܕܝ are distinctly visible, with the half of a following

ܐ. Dr. Gregory, at my request, traced ܕܝܢ ܕܝܢ

Luke ii. 36. "And seven *days* only was she with a husband after her virginity; and the rest of her life she was in widowhood, eighty and four years." If this be the true reading, it was surely better worth recording than if it had said "seven years."

Luke ii. 44. I think that the text has ܐܝܬܐ, not ܐܝܬܐ. I think also that I can see the initial ܐ in my photograph. But as ܐܝܬܐ is better grammar, I do not insist on it.

Luke iii. 1. I think that the first reading of ܐܝܬܐ ܕܝܢ is right, because I cannot see that there is space between the ܐ and the ܝ for the four letters that are in ܐܝܬܐ ܕܝܢ.

* Dr. Merx translates ܐܝܬܐ by "Bergflecken." (*Die vier kanonischen Evangelien*, last volume, p. 167.)

Luke iii. 5, 6 "And the glory of the Lord shall be revealed, and all flesh shall see it together," almost with the Curetonian, but without its addition of "because the mouth of the Lord hath spoken," both being nearer to Isa. xl. 5 than other manuscripts are. This is a very good instance for those who judge the Curetonian text to be an amplification of the Sinai one.

In Luke iii. 9, the first word of f. 60a is probably ܠܐܝܢܐ. There is room for a ܐ, because the ܠ stands above the ܐ of ܐܝܢܐ, the word beneath it. The ܐ has probably been rubbed away.

Luke iii. 14. "Do violence to no man, *and do injury to no man*; let your wages suffice for you" (with the Curetonian). This seems to me a better rendering than "be content with your wages." Soldiers are not forbidden to ask higher wages from the Government; but they are exhorted not to supplement their wages by living at the expense of the people on whom they are quartered. I know from personal observation that this habit prevails in the Sultan's army; and no doubt it was equally common in the better paid Roman one.

Luke iv. 29. The word ܡܝܐܠܐ puzzled me greatly when I transcribed it. The best explanation is given by Wellhausen, in the G. G. A. 1895, p. 4, that ܡܝܐ represents the Greek word ὄφρυς, "brow." The word ܡܝܐܠܐܝܢܐ, "that they might hang him," is said to have arisen from the Syrian translator mistaking κρημνίσαι, "throw over a cliff," for κρεμάσαι, "hang." This is, as Dr. Hjelt suggests, an indication that the version may be older than Tatian's.

Luke v. 26, 27. For my reading of ܝܕܥܐ ܐܡ ܠܝܬܐ it will be seen from my photograph of this page in the University Library, Cambridge, that ܝܕܥܐ is not at the beginning of a line. ܠܝܬܐܝܢܐ is Dr. Nestle's suggestion. ܠܝܬܐ is a contraction for ܠܡܐ ܠܝܬܐ. I do not know if the expression ܐܡ ܠܡܐ ܠܝܬܐ is found elsewhere.

Luke vi. 35. *μηδὲν ἀπελπίζοντες*, "hoping for nothing again," is translated in our text, as in the Peshitta, by "do not cut off the hope of any one," or possibly, as Dr. Burkitt puts it, "do not give up hope of any one." It is not easy to determine how this phrase stood in the original MS., nor what is the Greek behind the Syriac; but for practical purposes, we would do well to refrain from all three of these deeds.

Luke vii. 29. "And all the people and the publicans that heard *justified themselves to God*, who were baptized with the baptism of John." I do not say that this is the true reading, but it is quite as intelligible as "justified God."

Luke viii. 43. The omission of *ἰατροῖς προσαναλώσασα ὅλον τὸν βίον* is corroborated by the Codex Vaticanus: and is very properly omitted both in the texts of Westcott and Hort and of B. Weiss. The scribe who first interpolated it from Mark v. 26 must have forgotten that St. Luke was a physician.

Luke viii. 49. I have hesitated whether I should accept Professor Burkitt's emendation of ܡܝܪܟܐ instead of ܡܝܪܟܐ. But as the first letter of this word seems more like a ܐ than like a ܐ in my photograph of the page, I think that Dr. Rendel Harris's reading of it will be justified.

Luke ix. 12. The Curetonian reading, ܠܟܐ ܠܟܐ, is surely a scribe's blunder, ܠܟܐ ܠܟܐ being so much better.

Luke ix. 37. The reading ܠܟܐ ܠܟܐ, *et in illa die*, is very important, and is supported by six Old Latin MSS.* It indicates that the episode of the boy possessed by an evil spirit may have taken place on the very day of the Transfiguration, in agreement with the scene depicted in Raphael's celebrated picture of the Transfiguration.

In Luke x. 1 and x. 17 the Curetonian text shows signs of an incomplete revision; for the seventy-two disciples of v. 1 have dwindled to seventy in v. 17.

Luke xi. 14 may possibly be the beginning of a fresh paragraph, as it is in the Curetonian MS.

In Luke xi. 19, I think that I read an ܐ at the end of ܠܟܐ. But as the form ܠܟܐ appears twice elsewhere on the same page, I have not ventured to adopt it in the text. Of the letters in that verse which are not in brackets I feel certain.

In Luke xi. 23, ܐ is suggested by Prof. Burkitt in his edition of the *Evangelion da-Mepharreshe*. There is certainly a word filling the space at the beginning of a line; and as ܐ* L, boh. aeth. have *με* or *μοι*, I think myself justified in adopting it.

In Luke xi. 38, I read ܠܟܐ ܠܟܐ on my photograph.

Luke xii. 27. "How they spin not, and weave not," instead of "they toil not, neither do they spin" (with Codd. Bezae and Vercellensis, and the Curetonian). Here we detect in other MSS. the hand of a harmonizer, who has obviously tried to make the text of St. Luke agree with that of St. Matthew, and if we assume that this reading be the true one, he has, in so doing, obscured a very appropriate allusion to the sequence of those processes by which our clothes come into existence.





Luke xii. 31. Dr. Burkitt reads ܠܟܐ as the second word in this verse. But Dr. Gregory's tracing shows ܠܟܐ. There is absolutely no mistake about it.

Luke xii. 46. Dr. Arnold Meyer† has pointed out that the verb used here and in Matt. xxiv. 51 in all the Syriac versions, *palleg*, has the primary meaning of "cut in pieces," and the secondary one of "appoint to some one his portion."

* The Vulgate has "*factum est autem in sequenti die.*" Raphael and his disciples must have known this, yet they evidently preferred the "Western reading."

† *Jesu Muttersprache*, p. 115.

If we suppose that our Lord used it in the primary sense, the difficulty as to how the man survived so trying a process becomes insoluble. But if we take it in the secondary one, we must assume that the evangelist, whilst investigating about all these things, and writing them down carefully in Greek for the benefit of Theophilus, misunderstood a Syriac idiom by taking it too literally. The translation would then be: "and shall allot his portion, and shall place him [or it] with the unfaithful," etc.

In Luke xiii. 32, I read  instead of Dr. Harris's and Prof. Burkitt's . This word is in my photograph remarkably small; but I am certain that the almost perpendicular stroke before the final  is a *nun*, and is no part of the .

Luke xiv. 12. It is supposed that perhaps behind the Greek of this passage there lies a Semitic idiom, by which in the first limb of a sentence the negative is made stronger than the speaker really intended it to be, in order to make more positive the statement in the second limb. Thus the true translation would be, "When thou makest a supper, call not only thy friends," etc. Our Lord, who attended so many social gatherings, did not surely intend to forbid hospitality to our equals as well as to our poorer neighbours. For examples of this idiom, which is very frequent in Arabic, see Jer. vii. 22, John xii. 44, and Dr. Hommel's papers in *The Expository Times* for July and August 1900 (vol. xi., pp. 429, 439).

Luke xvi. 6. Instead of "Take thy bond, and sit down quickly, and write fifty," we have, "And he" (*i.e.* the steward) "sat down quickly, and wrote them fifty." Also in v. 8, "and he sat down immediately [and] wrote them fourscore." At a period of the world's history when ordinary folk could not read, it seems more natural that the steward should do the writing himself.

Luke xvi. 20. Lazarus is "a certain poor man," instead of "a certain beggar." And as such he seems more entitled to our respect. We begin to entertain a faint hope that the Charity Organization Society would not have improved him away. It is the same in v. 22. The Greek *πτωχός* may mean a beggar, but I have heard the Arabic equivalent of the Syriac *meskîn* (Fr. *mesquin*) applied to a person who was simply unhappy. The Peshitta, the Palestinian Syriac, and the Coptic have the equivalent of *pauper*, the Curetonian being deficient. Some Old Latin MSS. have *pauper* and some *mendicus*.

Luke xvi. 25. "Son" is omitted in the reply of Abraham. This may perhaps be significant.

Luke xvii. 10. "So likewise ye, when ye shall have done all these things which are commanded you, say ye, 'We are servants, what was our duty to do, we have done.'" The word "unprofitable" is here omitted. Dr. Blass has suggested that it crept into the Greek MSS. through the excessive humility of some ancient scribe. Good servants are never quite unprofitable, and this

omission is full of hope for those who desire to be fellow-workers with Christ in the coming of His kingdom.

Luke xvii. 11. **ܠܗܠܝܠܐ**, "to Galilee," seems a better reading than **ܠܗܠܝܠܐ**, "and to Galilee."

Luke xix. 22. "*faithless* servant," instead of "thou wicked servant."

Luke xx. 28. There is in the MS., as shown by the photograph, so much space between **ܕܝܘܢ** and **ܡܠܝܚ** that I think I am quite justified in assuming an **ܡ** after **ܕܝܘܢ**. Probably a touch of the re-agent would show it.

Luke xx. 33. The little change which I made, **ܠܠܝܠܐ** instead of **ܠܠܝܠܐ**, during my study of the MS. in 1902, I found confirmed after my return home by a quotation in Aphraates (Wright, p. 167, l. 13).

Luke xxi. 38. **ܡܡܡ ܡܡܡܐ** is better translated by *præveniebant* or *præveniebat* than by Mr. Gwilliam's *mane veniebant*.

Luke xxiii. 17. The reading in f. 84b, *secundum consuetudinem*, is the result, Dr. Nestle thinks, of a confusion either between **ܠܠܝܠܐ** and **ܠܠܝܠܐ**, or between **ܠܠܝܠܐ**, "a custom," and **ܠܠܝܠܐ**, "a feast."

Luke xxiii. 30. Dr. Nestle has drawn my attention to the fact that the word for **ܐܪܝܬܐ** in this verse is equivalent to **ܐܪܝܬܐ**—masculine in the Curetonian, but feminine in the Sinai text. As our Lord was addressing women, the latter is decidedly better.

Luke xxiii. 39. The beautiful correspondence between the word **ܠܠܝܠܐ**, "saviour," deciphered by me in 1906, and **ܠܠܝܠܐ**, "save thyself," is at once apparent. **ܠܠܝܠܐ**, "to-day," is a suggestion of Dr. Rendel Harris's, three only of its letters having been seen by me. I have been disappointed at finding no corroboration of this word in any other manuscript, but it is sufficient to observe that our Lord may have taken the word from the penitent thief's own lips when He said (v. 43): "To-day"—**ܠܠܝܠܐ**—"thou shalt be with me in Paradise."

Luke xxiii. 39. **ܐܠܝܫܐ ܣܝܠܝܬܐ ܫܝܡܝܪܐ**. A reading something like this is found in Codex Climaci of the Palestinian Syriac, in the parallel passage of Matthew xxvii. 40, **ܐܠܝܫܐ ܣܝܠܝܬܐ ܫܝܠܝܬܐ**, **ܫܝܠܝܬܐ ܫܝܠܝܬܐ**.

Luke xxiii. 43. Here there is a distinct difference between the Sinai text and the Curetonian one in the matter of punctuation. The Sinai text has: **ܐܠܝܬܐ ܣܝܠܝܬܐ ܫܝܠܝܬܐ ܫܝܠܝܬܐ**. The Curetonian has: **ܐܠܝܬܐ ܣܝܠܝܬܐ ܫܝܠܝܬܐ ܫܝܠܝܬܐ**. The former agrees with Nestle's text; the latter is probably unique.

Luke xxiv. 17. "He said unto them, What are these words which ye talk of whilst ye are sad?" Here we have sixteen words instead of the twenty-four of the Revised Version (with the Curetonian and some Old Latin MSS.).

John i. 13. The reading of the Curetonian in this verse appears to hover between *qui nati sunt* and *qui natus est*, *qui* being translated as plural and

natus est as singular. *Qui natus est*, found in b and in several of the Fathers, has been rightly considered by Dr. Blass as a testimony to the Virgin-birth.

"*Qui natus est*" will be found in :

Irenaeus, *Contra Haer.*, Book iii., cap. 19, sec. 2 ; cf. idem, cap. 16, sec. 2.

Augustine, *Confess.*, Book vii., c. 9.

Ambrose in Psalm xxxvii., p. 817.

Tertullian, *De Carne Christi*, xix.

John i. 28. The Sinai MS. and the Curetonian both have here Beth'abara, whilst the majority of Greek MSS. have Bethany ; but they all appear to indicate the same place. Bethany, if spelt with an *η*, means "the house of a boat," Beth'abara "the house of a ford or ferry." When the Jordan was full, after heavy rain, people crossed in a ferry-boat, and named the place Bethany ; when its water was low in summer, and they waded across, they named it Beth'abara. A village named Bottany, on the high land overlooking the Jordan Ghôr, on the eastern side, has lately been discovered by Professor Bacon, of Yale University, America.

John i. 41. The sixth word of this verse was detected by me in 1906. I noticed some faint letters on the margin of the page, and touched them with the re-agent. They proved to be the word *mane*. The final *α* and the *η* before *μα* are visible on my photograph taken in 1892. This reading, "at the dawn of day," corresponds to the word *mane* in the Old Latin Codex Veronensis (b), which says :

"Invenit autem mane fratrem Simonem et dixit illi : Inuenimus Messiam." and to the Codex Palatinus (e) :

"Et mane inuenit fratrem suum simonem et ait illi inuenimus messia."

Dr. Nestle suggested that the same reading might be found in the Codex Usserianus of Trinity College, Dublin (r), whose text, as published by Dr. Abbott, reads :

"inuenit hic
e fratrem suum simonem qui dicit illi, inuen
- us messiam quod est interpretatus *χρς.*"

Evidently the third syllable of inuenimus has disappeared from the beginning of the line below that which began with [man]e. One syllable is also wanting from the beginning of every line on the page.

Professor Wilkins, of Trinity College, Dublin, at my request, examined this passage in *r*₁ along with Dr. Abbott, and they were both grieved to find that *e* has disappeared through the crumbling of the very brittle vellum. But Dr. Abbott is quite sure that the *e* was there when he published the text in 1884, and he formed no theory as to what it stood for ; he merely printed what he found.

Since the publication of this reading in the *Expository Times* for February, 1909, Dr. Burkitt has signified his agreement with it, and has drawn my attention

to a similar case in Luke vi. 1, where Codex A and some other Greek MSS. have the cumbrous reading : *Εγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων*. The Codex Palatinus (e) has in this passage : "*Et sabbato mane factum est.*"

We have here another case of the word *πρωτ* being misread as a contraction for *πρώτος*, or rather *πρώτῳ*. Dr. Wilkins has found that in Book xxiv., l. 28 of the Odyssey, all the best editors have, for the last twenty years, substituted *πρωῖ* for *πρώτα*. How the mistake originated is a matter for discussion. Dr. Souter in the *Expository Times* for April, 1909, points out that the last syllable of *πρώτον* is identical with the word immediately following it (*τὸν ἀδελφὸν αὐτοῦ*), and that this would predispose the scribe to trip. Dr. Wilkins' suggestion that the two dots over the iota of *πρωῖ* were mistaken for the topmost stroke of a *τ* will cover all three cases. He says : "The script in which the Gospels were originally written was probably a small uncial one, like that of the facsimile in Plate II. of Dr. Kenyon's *Classical Texts from Papyri* in the British Museum (1891), and which he dates as *very early*, and perhaps of the second century B.C. There, in the middle column, in the second and third lines (*et passim*), you will find *iota* and *tau* written thus : *ι* like a *j*, *τ* like a *j*. . . . The little toes turned westward in each case are exactly similar, so that *πρωῖ* and *πρώτον* might easily be mistaken. . . . *If such a dainty toed iota had two dots written above it, it would pass for a tau anywhere.*"

Dr. C. R. Gregory tells me that he has often found a line written, instead of the two dots, over the *iota*, thus : *ι̇*.

If this reading be adopted, the chronology of the narrative becomes at once intelligible. Verse 39 tells us that it was the tenth hour when Andrew and the other disciple followed our Lord to His lodging. We may suppose that they remained there with Him till sunset, if not longer, for "they abode with Him that day." If the finding of Peter had happened after six o'clock p.m. we should have been told that it was "in the evening." The absence of that phrase, combined with the noting of time throughout the whole narrative, is a corroboration of the suggestion that we should read *πρωῖ* "morning" in v. 41.

In John ii. 19, I have just a suspicion that we should read *ἰδοῦ* with the first transcribers instead of the *ἰδοῦ* which Professor Burkitt edited. Curiously enough, Dr. Rendel Harris's MS. of Isho'dad's Commentary on the Acts reads (f. 162^b, l. 22) : *ܠܡܐ ܠܠܡܐ ܝܕܘܐ*, while Professor Margo-liouth's MS. (f. 215^a, l. 2) reads : *ܠܡܐ ܠܠܡܐ ܝܕܘܐ*.

In John iii. 13, "the Son of Man, which is *from* heaven," is an improvement.

John iv. 27. A very welcome corroboration to the remarkable variant, "they wondered that with the woman He was *standing* and speaking," has been pointed out to me by Dr. Burkitt. It is in Dr. Hamlyn Hill's *Ephraim Fragments*, in a Dissertation on Ephraim's Commentary on the Diatessaron, p. 96.

The translation of these Fragments was revised by Dr. Armitage Robinson, Dean of Westminster, so there can be no doubt of its accuracy, and it was published in 1894, a year before I deciphered the word ~~παλα~~ in the Sinai Palimpsest. It is curious that Dr. Hamlyn Hill gives the same variant in his translation of the Arabic Diatessaron, which he has called "The Earliest Life of Christ," p. 354; yet there is no indication of it in Ciasca's Arabic text.

"It is quite in keeping with our Lord's character that He should have forgotten His own weariness, and should have risen to His feet in order to impress more vividly on the woman those great truths which He was revealing to her. And the change of attitude may have been prompted by an innate feeling of the chivalry which was eventually to blossom out of His teaching. Standing is not the usual habit of the Jewish Rabbi when he is engaged in teaching, so it is all the more remarkable that our Lord should have shown so much courtesy to our sex in the person of one of its most degraded representatives. The little word *qâem*, 'standing,' has so much significance that we cannot suppose it to be a mere orthographical variant."—*Expository Times*, Dec. 24th, 1900.

Ephraim Syrus thought that the surprise of the disciples was caused by the fact of our Lord speaking with a woman alone. "*Nec, ne solus cum muliere loqueretur, pudor eum deterruit.*"—Moesinger, p. 140.

John vi. 50. The omission of ~~κα~~ before ~~δια~~ in the Curetonian is very singular. Perhaps it may be explained by the "num et morietur?" of Moesinger's translation, p. 137. But it is most probably the mistake of a copyist.

John vi. 63. "It is the Spirit that quickeneth *the body*; but ye say, the body profiteth nothing."

John vii. 49. This verse has an interesting omission, *ἐπάρατοί εἰσιν*. It is not reported that the Pharisees invoked any curse upon their fellow-countrymen; they merely said that the people's faith in Jesus sprung from their ignorance of the law. "For who of the chief men or of the Pharisees hath believed on him? only this mob who knoweth not the law." The word used for *ὄχλος*, mob, has been traced for me by Dr. Gregory as ~~κα~~

John vii. 53 to viii. 11, i.e., the story of the woman taken in adultery, is omitted (with Codd. Sinaiticus, Vaticanus, and many other ancient Greek MSS., also with some Old Latin MSS.). Tischendorf says that St. John certainly never wrote this narrative; but that it is found in the MSS. of his Gospel from the third century onward. Dr. Hort says that "the argument which has weighed most in its favour in modern times is its own internal character," but that "it presents serious differences from the diction of St. John's Gospel, which strongly suggests diversity of authorship."

"When the whole evidence is taken into consideration," he continues, "it

becomes clear that the section first came into St. John's Gospel as an insertion in a comparatively late Western text, having originally belonged to an extraneous independent source. That this source was either the *Gospel according to the Hebrews* or the *Expositions of the Lord's Oracles* of Papias is a conjecture only; but it is a conjecture of high probability."

"Erasmus showed by his language how little faith he had in its genuineness."

This section stands after Luke xxi. 38 in the archetype of the Ferrar group of Greek MSS. This Dean Alford considers to be its apparent chronological place; though why it should have dropped out of Luke's Gospel cannot be readily explained. Professor Blass also restored the section to Luke.

With regard to this and two other interpolated passages, we must recollect that they all have the prestige of tradition in their favour; and that though they may never have been penned by the Evangelist in whose narrative they occur, they are records of what was believed by Christians of the Apostolic Age, from whose memory the genuine words and deeds of the God-Man had not yet faded. As such they are entitled to our profound respect, especially when they harmonize so well as this does with our Lord's life and character.

John viii. 34. There is undoubtedly a play here on two Syriac words, **ܚܒܐ** "doeth," and **ܚܒܐ** "slave." The additional phrase, *τῆς ἁμαρτίας*, "of sin," does not occur in the Sinai text. It was perhaps added by the transcribers to make plain our Lord's meaning, because though the allusion would be at once perceived by a Syriac-speaking audience, it is naturally lost in Greek.

John viii. 57. "The Jews say unto him, Thou art not fifty years old, *and hath Abraham seen thee?*" (with the Codex Sinaiticus, and nearly with the uncorrected reading of the Codex Vaticanus).

We owe the discovery of this corroboration to my friend the late Mr. Theodore Harris, who was one of the Committee of the British and Foreign Bible Society. On seeking for this verse in the *facsimile* editions of the two oldest of Greek codices, he found that the Sinaiticus agrees perfectly with the reading of our palimpsest. Tischendorf has printed it *καὶ ἀβραὰμ ἐώρακέν σε*; &c., in his edition of 1863, and has noticed its existence in the critical notes to his Greek Testament. In the Codex Vaticanus the *facsimile* shows that a letter has been altered, and a space at the end of the sentence is blank, where possibly the letter ε once existed. Thus, *KAIABPAAMEOPAKEΣE* has become *KAIABPAAMEO-PAKEΣ*.^A* How necessary it is sometimes to seek light from the manuscripts themselves! This ancient, though newly recovered reading, is surely more

* The blank space after this word may be intended as a stop; for it is said that the MS. shows no signs of erasure. But it is curious that one of the few corrections in the codex should occur in this word.

appropriate to the context, "*He (Abraham) saw it, and was glad,*" than the conventional one is.

John ix. 27. The omission of *οὐκ* makes a slight difference in the meaning of this verse; but it gives us quite a probable reading: "But I have told you one [thing], and ye heard."

John ix. 35. "Dost thou believe on the Son of *man*?" Although it is recorded that our Lord tacitly assented when the title "Son of God" was given to him by others, and bestowed a warm commendation on Simon Peter for using it towards Himself, we never elsewhere find the phrase in His own mouth, except through the malicious witness of his enemies. We therefore think that our palimpsest retains the true reading (with Codd. Sinaiticus, Vaticanus, and Bezae).

John x. 4. I have tried several times to read some other word than *ἄνω* in this verse, but I cannot see anything else in the MS.

John x. 14. The Sinai text, *אֲנִי הָיָה לְכָל הָעָם*, seems to be a combination of the text found in Eusebius' Theophania, Book iii., cap. 43, and the Peshiṭta text.

John xi. 21. I am strengthened in my conviction that this verse begins with *ἰδοὺ* (not with *ὁτι*) from the fact that the same form is found elsewhere in the chapter, in vv. 32 and 39.

John xi. 22. I cannot help suspecting that a clerical error has here crept into the text of the Peshiṭta. Isho'dad quotes the words of Martha (p. 135^b, l. 23), *אֲנִי הָיָה לְכָל הָעָם*. The Peshiṭta has *אֲנִי הָיָה לְכָל הָעָם*.

John xi. 40. Here again the omission of the negative *οὐκ* scarcely makes an appreciable difference in the sense: "I said unto thee, that if thou wouldest believe, thou shouldest see the glory of God."

John xi. 48. "And the Romans will come, taking away our city and our nation." The mention of "our city," instead of "our place," seems very natural on the lips of those whose national hopes centred in Jerusalem.

John xi. 51. *τοῦ ἐναντιοῦ ἐκείνου* appears to be properly omitted from the text; for we can scarcely believe that the autograph of the Evangelist had these words twice so very near each other in vv. 49 and 51 of this chapter.

John xii. 8. This verse is omitted in our text. It would be the more readily copied from Matt. xxvi. or Mark xiv., inasmuch as the same incident appears to be there related; differing both as to place and time from a similar story told of the woman who was a sinner in Luke vii. 37-50.

John xii. 48. *אֲנִי הָיָה לְכָל הָעָם* is Dr. Gregory's tracing of words which Dr. Burkitt has disputed.

John xiv. 1. I read the word *אֲנִי* at the beginning of this chapter when I was at Sinai in 1895; but as it was at the foot of a page, I unfortunately

overlooked it while I was printing *Some Pages*. The words "And then Jesus said," supply a much needed connection between chapter xiii. and chapter xiv. ; I wish we could prove that they were written by the Evangelist, and are not due to later editing.

"*And then Jesus said*, Let not your heart be troubled : believe in God, *and in me ye are believing.*" This clear assertion by our Lord of His own Divinity implies no change in the ordinary Greek text ; for the first πιστεύετε may be either a present indicative or an imperative, and the second likewise. I have been told that it is so understood in the Orthodox Greek Church.

John xiv. 9. Here the recurrence of the word ~~πιστεύετε~~ confirms my reading of it (and Canon Kennett's) in John v. 6.

John xiv. 12. The right hand upper corner of f. 3 is damaged, but the sense seems to require ~~πιστεύετε~~ as the missing word.

John xv. 7. I have placed ~~πιστεύετε~~ before ~~πιστεύετε~~ where Dr. Burkitt reads ~~πιστεύετε~~ ; but in this I am guided by the fact that it is the *first* word in that line which is illegible.

John xv. 24. The interesting variant, ἐώρακασιν τὰ ἔργα μου, does not seem to be found elsewhere.

John xvi. 30. "Now we know that thou knowest all things, *and needest not that thou shouldst ask any man* ; by this we believe that thou art sent from God."

I have found no corroboration for this reading ; but it carries its own recommendation in itself : for it was surely a more natural thing for the disciples to say, than, "and needest not that any man should ask thee."

John xvii. 24, 25. The punctuation which Cardinal Maius has given to these verses in Codex B is a welcome corroboration of our text, but there is no means of verifying it from the *facsimile* published by Vercellone and Cozza for the Propaganda Fide.

If my reading be correct, the exclamation, "O my righteous Father," would belong to the last clause of verse 24, and be an expression of response to the love that existed "before the world was." Dr. Burkitt's punctuation does not account for the presence of the conjunction "and" before "the world knew Thee not."

John xviii. 17. "When *the handmaid of the door-keeper* saw Simon, she said unto him," etc. It is reasonable, with our knowledge of Eastern customs, to believe that the door-keeper of the high priest's house was a man. While the daughter or the slave-girl of such an one might linger about the place, during the small hours of the night, properly veiled, and listen to the conversation of the men who were guarding their prisoner, it requires a considerable effort of imagination to conceive that the responsible duties of a porter or janitor were fulfilled by a woman.

John xviii. 18. "Now there were standing there servants and the officers, and they had laid for themselves a fire in the court to warm themselves, *because it was freezing*" (with the Peshitta). Jerusalem stands on very high ground, and at Easter time the nights are there often bitterly cold.

After v. 13 comes v. 24, and this is one of the crowning excellencies of this Antiochene codex. I had observed, when preparing my translation* for the press in 1894 and 1896, that the arrangement of verses in this chapter was far superior to any that I had hitherto seen, because it gives us the story of our Lord's examination before Caiaphas, and then of Peter's denial, as two separate narratives, instead of being pieced into each other in the way with which we are familiar. The sequence is vv. 13, 24, 14, 15, 19, 20, 21, 22, 23, 16, 17, 18, 25, 26, 27, 28, 29, 30, 31. After this three leaves are unfortunately lost.

It was left to Dr. Blass of Halle to discern and to say that the occurrence of v. 24, that is, of the statement, "*But Hannan sent him bound unto Caiapha the high priest,*" betwixt v. 13 and v. 14, removes a discrepancy between the Gospel of St. John and the Synoptics; because it makes St. John agree with the other Evangelists in stating that our Lord's trial took place in the house of Caiaphas instead of in that of Annas, as has been hitherto supposed.

In editing the Palestinian Syriac Lectionary I have detected a slight corroboration of this in Codex A, the so-called *Evangeliarium Hierosolymitanum* of the Vatican Library (Lesson 150). Here v. 24 occurs in two places, once after v. 13 and once after v. 23, as if the scribe had been uncertain as to its right location, or as if a tradition about its true place had been known to the original translators.

Dr. Blass, in his *Philology of the Gospels*, p. 59, says about this section of chap. xviii., vv. 12-28, "This is the narrative of a real author; the other one is that of blundering scribes."

John xx. 4. The omissions in this verse are peculiarly interesting. They are all of words which tend to heighten the impression made by the narrative of John's eagerness to reach the sepulchre. This raises the supposition in our minds that ἄλλος, τάχιον, and πρῶτος, with ἀκολουθῶν αὐτῷ in verse 6, are the insertions of a later but still early hand, in fact, of one of John's disciples, who wished to emphasize his beloved master's achievement in out-running Peter. Προέδραμεν simply states the fact, and it may be taken as John's word. He who once tried to secure a promise that he and his brother James should be first in their cousin's kingdom, became in his old age the modest disciple who forbore to append his own name to his Gospel. We have here a delicate indication that the Evangelist and the Apostle were one and the same person.

* The complete edition of this translation is published by Messrs. C. J. Clay & Sons, of the Cambridge University Press.

John xxi. 7. The words ἦν γὰρ γυμνὸς are omitted in the Sinai text. But this phrase is exactly the kind of gloss that would readily be added by a copyist, and would afterwards creep into the text. Galilean fishermen in the first century had evidently the same habits as the Nile boatmen of to-day.

John xxi. 15, 16, 17. "More than these" is omitted altogether. "Thou knowest that I love thee" is omitted in v. 15. "Much" occurs only in our Lord's second query; and "Thou knowest that I love thee" only in Simon's third answer. There is therefore a gradation of intensity in the replies.

John xxi. 17. "Simon was grieved because three times Jesus spake *thus unto him*." The third "Lovest thou me?" is here omitted. There is less repetition in this narrative than in that of our Revised Version, yet nothing is lost; the story gains somewhat in dignity; and there is a similar gradation in "Feed my lambs; feed my sheep; feed my flock."

John xxi. 25. "And Jesus did many other things, which if they were written one by one, the world would not suffice for them,"—twenty-one words as against thirty-five of the Revised Version.

"Here endeth the Gospel of the *Mepharreshe*, four books. Glory to God and to His Christ, and to His Holy Spirit. Let everyone who reads and hears and keeps and does [it] pray for the sinner who wrote [it]. May God in His tender mercy forgive him his sins in both worlds. Amen and Amen."

The word *Mepharreshe* is a link between those two specimens of the Old Syriac versions, the Syro-Antiochene Palimpsest and the Curetonian. In the latter it is prefixed to the Gospel of St. Matthew alone; here it is evidently applied to all four. The word may be rendered either as "separate" or as "translated." The first meaning is in this case the more likely one, seeing that Tatian's Diatessaron was entitled the *Mehallette*, or "mixed." This, however, in no way affects our opinion concerning the age of the text, for the epithet might well be added by a fourth century copyist.

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- Theologischer Literaturbericht*, March, p. 78. Ueber Markus und Lukas.
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- The Old Syriac Gospels, or Evangelion da-Mepharreshe*; being the text of the Sinai Palimpsest, including the latest Additions and Emendations, with the Variants of the Curetonian Text, Corroborations from many other MSS., and a list of Quotations from Ancient Authors, edited by Agnes Smith Lewis.
- Die vier kanonischen Evangelien, nach ihrem ältesten bekannten Texte*. Uebersetzung und Erklärung der syrischen im Sinaikloster gefundenen Palimpsesthandschrift, von Adalbert Merx. Zweiter Teil, dritter Band, Erläuterung: Johannes. Mit Registern für das ganze Werk. Nach dem Tode des Verfassers herausgegeben von Julius Ruska. (Berlin: Verlag von Georg Reimer.)

APPENDIX III.

LIST OF IMPORTANT OMISSIONS IN THE SINAI PALIMPSEST.

Omissions which are due to Syriac idioms, or to the translating of Syriac words into Greek (as John iv. 25, ὁ λεγόμενος Χριστός), are not included. (?) signifies that a verse is not extant in the Old Syriac.

ST. MATTHEW.

- I. 18 Ἰησοῦ Omitted by a b c d f ff₁ g₁ k q aur.
20 ἰδοὺ Omitted by a Pesh. Diat. ar.
22 ὅλον Omitted by Epiph., Ad. Haer., lib. ii., tom. i. 426; Irenæus, Contr. Haer., lib. iii., cap. xxi. (xxvi.), sec. 4.
25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ Omitted by k.
- II. 9 ἰδοὺ 22 τῆς Ἰουδαίας
- III. 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Found in Mark i. 3 (?); Isaiah xl. 3.
3 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ Omitted by k. Found in Mark i. 3 (?); cf. Isaiah xl. 3.
10 καλὸν Found in Luke iii. 9; cf. Matt. vii. 17, xii. 33.
16 εὐθύς Found in Mark i. 10. 17 ἰδοὺ
- IV. 6 ποτε Omitted by Pesh. Cf. Luke iv. 11.
7 Πάλιν Omitted by 47^{ev} sah.
8 καὶ τὴν δόξαν αὐτῶν Found in Luke iv. 6.
11 ἰδοὺ
16 μέγα Found in Isaiah ix. 2.
17 Μετανοεῖτε Omitted by k. Found in Matt. iii. 2.
18 τῆς Γαλιλαίας Found in Mark i. 16.
18 τὸν λεγόμενον Πέτρον Cf. Luke vi. 14.

MATT.

- IV. 21 ἐκείθεν *Cf. Matt. ix. 9.*
 21 τὸν τοῦ Ζεβεδαίου *Found in Mark i. 19.*
 21 τὸν ἀδελφὸν αὐτοῦ *Found in Mark i. 19.*
 22 εὐθέως *Omitted by a b g₁ k. Found in Mark i. 18.*
 24 καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν *Cf. Mark i. 28.*
- V. 2 ἀνοίξας τὸ στόμα αὐτοῦ II πᾶν
 II ψευδόμενοι *Omitted by D b c d g₁ k.*
 18 ἡ μία κεραία *Found in Luke xvi. 17.*
 20 τῶν οὐρανῶν *Found in Matt. vii. 21.*
 25 καὶ ὁ κριτὴς τῷ ὑπερέτῃ *Cf. Luke xii. 58.*
 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ. *Omitted by D d. Found in Mark ix. 43.*
 33 Πάλιν
 33 τοῖς ἀρχαίοις *Omitted by k. Found in Matt. v. 21.*
 39 δεξιὰν *Omitted by D d k.* 4I ἐν
 47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; *Omitted by k.*
- VI. 1 Προσέχετε δὲ
 5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχασθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. *Cf. Matt. vi. 2.*
 11 σήμερον *Omitted by Diat. ar.*
 16 σκυθρωποί
 19 (Cur.) καὶ βρώσις 20 (Cur.) οὔτε βρώσις
 25 (Cur.) ἡ τί πίητε *Omitted by N fam.¹ a b ff₁ k. Found in Luke xii. 29.*
 26 (Cur.) εἰς ἀποθήκας *Found in Luke xii. 24.*
 27 (Cur.) μεριμνῶν *Omitted by a b k. Found in Luke xii. 25.*
 29 (Cur.) ἐν *Found in Luke xii. 27.*
 30 (Cur.) οὕτως
 32 (Cur.) ὁ οὐράνιος *Omitted by N a b c ff₁ g₁ k aur. Cf. Matt. vi. 14.*
 32 (Cur.) ἀπάντων *Found in Matt. vi. 33 (πάντα).*

MATT.

- VII. 12 (Cur.) οὕτως Omitted by L c ff₁ Diat. ar. Cf. *Luke* vi. 31.
 17 (Cur.) οὕτως

- VIII. 6 Κύριε Omitted by \aleph k. Found in *Luke* vii. 6.
 8 μόνον
 10 παρ' οὐδενὶ Omitted by \aleph C L *fam.*¹³ b c f ff₁ aur. Pesh.
 17 τοῦ προφήτου Cf. *Matt.* xii. 17; *John* xii. 38.
 24 ἰδοὺ
 26 ὀλιγόπιστοι Found in *Matt.* xvi. 8; *Luke* xii. 28.
 28 εἰς τὸ πέραν Found in *Mark* v. 1.
 29 ἰδοὺ Omitted by a b c f g₁ aur. Pesh.
 29 πρὸ καιροῦ
 30 χοίρων Found in *Mark* v. 11; *Luke* viii. 32.
 30 βοσκομένη Found in *Mark* v. 11; *Luke* viii. 32.
 32 ἰδοὺ Omitted by Pesh.
 32 καὶ ἀπέθανον ἐν τοῖς ὕδασιν.
 34 ἀπὸ τῶν ὀρίων αὐτῶν Found in *Mark* v. 17.

- IX. 10 ἰδοὺ Omitted by Pesh.
 18 Ταῦτα Cf. *John* viii. 30.
 18 ἐπ' αὐτήν
 20 ὀπισθεν Found in *Mark* v. 27; *Luke* viii. 44.
 22 Ἰησοῦς Omitted by \aleph D a b c d k q.
 22 καὶ ἰδὼν αὐτήν
 25 τὸ κοράσιον Found in *Mark* v. 42.
 27 ἐκεῖθεν Cf. *Matt.* ix. 9.
 27 καὶ λέγοντες Omitted by L a k. Cf. *Luke* iv. 41.
 32 ἰδοὺ Omitted by Pesh. Diat. ar.
 34 οἱ δὲ Φαρισαῖοι ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Omitted by D a d k Diat. ar. Found in *Matt.* xii. 24; *Mark* iii. 22; *Luke* xi. 15.
 35 πύσας

- X. 1 μαθητὰς
 1 πᾶσαν ⁽²⁾ Found in *Matt.* ix. 35.
 2 ὁ λεγόμενος Cf. *Luke* vi. 14.
 2 ὁ ἀδελφὸς αὐτοῦ Found in *Matt.* iv. 18; *Luke* vi. 14.

MATT.

- X. 3 καὶ Θαδδαῖος Omitted by a b g₁ q. *Found in Mark iii. 18.*
 11 ἐν αὐτῇ
 13 ἡ ἀξία Omitted by D d.
 19 πῶς ἡ Omitted by a b k. *Also in Luke xii. 11.*
 24 οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ Omitted by k.
 25 πόσω μᾶλλον
 32 ἔμπροσθεν τῶν ἀνθρώπων *Found in Luke xii. 8.*
 42 μόνον Omitted by D b d.
- XI. 5 καὶ πτωχοὶ εὐαγγελίζονται Omitted by k. *Found in Luke vii. 22.*
 13 καὶ ὁ νόμος *Found in Luke xvi. 16.*
 24 πλὴν *Cf. Luke x. 14.*
 25 καὶ συνετῶν *Found in Luke x. 21.*
- XII. 2 ἐν σαββάτῳ Omitted by ff₁ k. *Cf. Mark ii. 24; Luke vi. 2, 9, xiv. 3.*
 10 τοῖς σάββασιν θεραπεῦσαι; *Cf. Mark iii. 4; Luke xiv. 3.*
 13 ἱγίης Omitted by a b c ff₁ g₁ Pesh.
 19 ἐν ταῖς πλατείαις *Found in Isaiah xlii. 2.*
 44 τότε
 45 ἕτερα *Found in Luke xi. 26.*
 45 ἐκείνου *Found in Luke xi. 26.*
 47 εἶπεν δέ τις αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν
 ζητοῦντές σοι λαλήσαι Doubted by Revisers; omitted by N B L
 ff₁ k, also by Westcott and Hort. *Found in Mark iii. 32; cf. Luke viii. 20.*
- XIII. 11 τῶν οὐρανῶν Omitted by a b e ff₂ g₁ k. *Cf. Matt. iii. 2, xiii. 24, 52.*
 12 καὶ περισσευθήσεται *Found in Matt. xxv. 29(?).*
 15 καὶ ἐπιστρέψωσιν, *Found in John xii. 40 (καὶ στραφῶσιν).*
 15 καὶ ἰσομαι αὐτοὺς Omitted by k. *Found in John xii. 40.*
 20 εὐθὺς Omitted by c. 26 τότε
 32 τοῦ οὐρανοῦ *Found in Mark iv. 32; Luke xiii. 19.*
 33 ἐλάλησεν αὐτοῖς Omitted by D d k. *Found in Matt. xiii. 3; cf. Mark iv. 33.*
 43 ὡς ὁ ἥλιος *Cf. Matt. xvii. 2.*
 45 καλοὺς 48 εἰς ἄγην 56 οὐχὶ Omitted by ff₁.

MATT.

XIV. 1 ἐκείνω Cf. *Matt.* xi. 25, xii. 1.

6 ἐν τῷ μέσῳ

13 ἐν πλοίῳ Omitted by Γ. *Found in Mark* vi. 32.

14 ἐξελθὼν Omitted by a b ff₂.

18 ὦδε Omitted by D *fam.*¹ a b d ff₂ g₁ q aur. Diat. ar.

22 εὐθέως Omitted by N C ff₁. *Found in Mark* vi. 45.

28 Κύριε

XV. 13 μου Omitted by ff₁.

14 τυφλοὶ Omitted by K. Cf. *Luke* vi. 39.

27 ἀπὸ τῶν ψυχίων τῶν πιπτόντων Cf. *Luke* xvi. 21.

29 ἐκεῖ Omitted by k.

31 κυλλοὺς ὑγιεῖς Omitted by N *fam.*¹ b c e ff₁ ff₂ g₁ k aur.

33 τοσοῦτοι Omitted by e ff₁ k Pesh. Diat. ar.

XVI. 2 Ὅψίας γενομένης λέγετε· Εὐδία· πυρῥάξει γὰρ ὁ οὐρανός. ³καὶ πρῶτ^ς
σήμερον χειμῶν, πυρῥάξει γὰρ στυγιάζων ὁ οὐρανός. τὸ μὲν πρό-
σωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖν τῶν καιρῶν οὐ
δύνασθε; Omitted by N B *fam.*¹¹

6 Ὁρᾶτε καὶ Omitted by a b c ff₂. Cf. *Mark* viii. 15; *Luke* xii. 15.

12 τῶν ἄρτων Omitted by N D a b d ff₁.

17 (Cur.) ἀποκριθεῖς δὲ

22 ἤρξατο Omitted by B. *Found in Mark* viii. 32.

22 ἐπιτιμᾶν αὐτῷ. Cf. *Mark* viii. 32.

22 σοι Omitted by a b c ff₁ ff₂.

XVII. 3 (Cur.) ἰδοὺ Omitted by Pesh. *Found in Luke* ix. 30.

4 (Cur.) Κύριε

5 (Cur.) ἰδοὺ⁽²⁾ Omitted by Pesh. Diat. ar.

7 (Cur.) Ἐγέρθητε Omitted by Pal. Syr.

12 οὕτως

15 Κύριε Omitted by N.

27 ἐκείνον λαβὼν Omitted by ff₁.

XVIII. 10 ἐν οὐρανοῖς⁽¹⁾ Omitted by C *fam.*¹ e aur. Pesh. Diat. ar.

15 ὕπαιγε 22 λέγω σοι ἔως

25 ὁ κύριος Omitted by *fam.*¹ g₁.

MATT.

XVIII. 27 ὁ κύριος τοῦ δούλου ἐκείνου *Cf. Matt. xxiv. 50; Luke xii. 46.*

30 ἀπελθῶν

31 σφόδρα Omitted by a b e ff₁ ff₂. *Cf. Matt. xvii. 23.*

32 ἐκείνην Omitted by a b c f ff₁ ff₂ g₁ q aur.

XIX. 2 ἐκεῖ

4 ἀπ' ἀρχῆς Omitted by ff₁. *Found in Mark x. 6; cf. Matt. xix. 8.*

5 καὶ εἶπεν

7 καὶ ἀπολύσαι *. Found in Mark x. 5.*

15 ἐκεῖθεν

16 ἰδοὺ Omitted by Pesh.

18 οὐ κλέψεις *Found in Mark x. 19; Luke xviii. 20.*

20 τί ἐτι ὑστερῶ; *Cf. Mark x. 21.*

27 Ἴδοὺ

29 ἡ πατέρα Omitted by D b d ff₁ ff₂. *Found in Mark x. 29; Luke xiv. 26.*

XX. 4 οἱ δὲ ἀπήλθον

8 τοῦ ἀμπελῶνος *Cf. Matt. xxi. 40.*

30 ἰδοὺ

30 (Cur.) Κύριε Omitted by N D b c d e ff₁ ff₂ n.

XXI. 7 (Cur.) ἐπ' αὐτῶν *Cf. Luke xix. 35.*

23 διδάσκοντι Omitted by a b c e ff₁ r₁. *Cf. Luke xx. 1.*

28 προσελθῶν

30 προσελθῶν Omitted by aeth.

32 οὐδὲ Omitted by D c d e Diat. ar.

38 ἐν ἑαυτοῖς Omitted by V. *Found in Mark xii. 7.*

42 ποτε *Cf. Matt. xxi. 16; Mark ii. 25.*

44 καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ᾧ δὲ ἂν πέσῃ, λικμήσει αὐτόν. Omitted by D b d e ff₁ ff₂ r₁. *Found in Luke xx. 18.*

XXII. 4 τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ

17 εἰπὼν οὖν ἡμῖν. Omitted by D a b d e ff₁ ff₂ q r₁. *Cf. Luke xx. 2, xxii. 67.*

24 καὶ ἀνσπτήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ Omitted by e; Eph., Moes., p. 194. *Found in Mark xii. 19; Luke xx. 28.*

25 παρ' ἡμῖν *Found in Luke xx. 29 of the Sinai text.*

MATT.

XXII. 25 γήμας

35 νομικὸς Omitted by *fam.*¹ e. Found in Luke x. 25.

40 ὅλος Omitted by M Pesh. Diat. ar.

43 ἐν Πνεύματι

XXIII. 3 καὶ τηρεῖτε Omitted by N.

4 τῷ δακτύλῳ αὐτῶν Cf. Luke xi. 46.

XXIV. 2 Οὐ Omitted by D L a b c d e f ff₁ ff₂ g₁ r₁ aur. Diat. ar.

3 κατ' ἰδίαν Found in Mark xiii. 3.

9 τῶν ἐθιῶν Omitted by C *fam.*¹

15 ἐστὸς ἐν τόπῳ ἀγίῳ

30 καὶ κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς Found in Rev. i. 7.

36 οὐδὲ ὁ Τίς Omitted by L *fam.*¹ g₁ Pesh. Found in Mark xiii. 32.

38 ἐν ταῖς ἡμέραις ταῖς Omitted by Pesh. Found in Luke xvii. 26.

XXV. 9 μᾶλλον Omitted by Pesh. Diat. ar.

40 ὁ Βασιλεὺς Omitted by a ff₁. Found in Matt. xxv. 34.

43 ξένος ἡμην καὶ οὐ συνηγάγετέ με

XXVI. 3 τοῦ λεγομένου Found in John xi. 49 of the Sinai text.

20 μαθητῶν Omitted by B D *fam.*¹ d.

24 ὁ Τίς τοῦ ἀνθρώπου Found in Mark xiv. 21.

24 ὁ ἄνθρωπος ἐκεῖνος

29 ἐκείνης Omitted by Pesh. Diat. ar.

36 ἐκεῖ Omitted by Pesh. Diat. ar.

44 πάλιν Omitted by A *fam.*¹ a. Found in Mark xiv. 39.

46 ἰδοὺ Found in Mark xiv. 42.

48 αὐτός ἐστιν Found in Mark xiv. 44.

49 εὐθέως

53 ἄρτι Omitted by f.

59 οἱ δὲ ἀρχιερεῖς Found in Mark xiv. 55.

59 ψευδο Omitted by Pesh. Found in Matt. xxvi. 60.

64 πλὴν Omitted by Pesh.

65 νῦν

XXVII. 8 ὁ ἀγρὸς ἐκεῖνος

MATT.

- XXVII. 9 Ἰερεμίου Omitted by Pesh. Diat. ar. Pal. Syr. 33, 157 a b. *Found in Matt. ii. 17.*
- 21 ἀπὸ τῶν δύο Omitted by c.
- 28 ἐκδύσαντες αὐτὸν Omitted by B D a c d ff₂ q.
- 37 τὴν αἰτίαν αὐτοῦ γεγραμμένην Cf. *Mark xv. 26.*
- 37 οὗτός ἐστιν *Found in Luke xxiii. 38 of the Sinai text.*
- 50 πάλιν Omitted by L.
- 51 ἕως κάτω εἰς δύο *Found in Mark xv. 38.*
- 56 ἐν αἷς ἡν 58 τότε

XXVIII. 2 προσελθὼν

- 3 λευκὸν Omitted by c ff₁ g₁ aur. *Found in Mark xvi. 5.*
- 4 ἐγενήθησαν
- 7 ἀπὸ τῶν νεκρῶν Omitted by D a b d e ff₁ g₁. *Found in Matt. xxvii. 64 ; cf. Matt. xvii. 9, John ii. 22, xx. 9, xxi. 14.*

ST. MARK.

- I. 21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ· Cf. *Luke iv. 31.*
- 21 εὐθὺς Omitted by c.
- 23 εὐθὺς Omitted by A C D b c d e f ff₂ q t aur. Pesh.
- 27 συνζητεῖν
- 28 *εὐθὺς Omitted by N fam.¹ b c c ff₂ q r₁. *Found in Mark i. 31 in the Sinai text.*
- 28 πανταχοῦ Omitted by N A D fam.¹ 565 c d ff₂ r₁ Pesh.
- 29 *εὐθὺς Omitted by D c d e ff₂ aur. Pesh. *Found in Mark i. 31 in the Sinai text.*
- 30 *εὐθὺς Omitted by b c ff₂ q r₁ Pesh. *Found in Mark i. 31 in the Sinai text.*
- 31 τῆς χειρός Omitted by D d q. Cf. *Matt. ix. 25 ; Mark v. 41.*
- 32 Ὁψίας δὲ γενομένης Omitted by b c q. *Found in Matt. viii. 16.*
- 32 καὶ τοὺς δαιμονιζμένους *Found in Matt. viii. 16.*
- 34 κακῶς ἔχοντας ποικίλαις νόσοις. Cf. *Matt. viii. 16 ; Luke iv. 40.*

* The word εὐθὺς occurs more appropriately in verse 31 in the Sinai Palimpsest ; see p. xx.

MARK

- I. 38 ἀλλαχοῦ Omitted by A D *fam.*¹ a b c d e f ff₂ q r₁ aur. Pesh.
Diat. ar.
- 42 ἀπηλθεν ἀπ' αὐτοῦ ἡ λέπρα Found in Luke v. 13.
- 43 εὐθὺς Omitted by Pesh. Diat. ar. Found in Luke v. 13.
- II. 23 ἤρξαντο Omitted by Pesh. Found in Matt. xii. 1.
- 23 ὁδὸν ποιεῖν Omitted by D b c d e ff₂ i t aur.
- 26 ἐπὶ Ἀβιάθαρ ἀρχιερέως Omitted by D a b d e ff₂ i r₁ t.
- 27 καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον Omitted by D a c d e ff₂ i.
- III. 5 ἡ χεὶρ αὐτοῦ Found in Luke vi. 10 (?).
- 6 κατ' αὐτοῦ Omitted by b c.
- 7 ἠκολούθησεν Omitted by D a c d e ff₂ i q r₁. Found in Matt. iv. 25.
- 8 καὶ ἀπὸ τῆς Ἰδουμαίας Omitted by *N fam.*¹ c.
- 8 πλήθος πολὺ Omitted by a b c. Found in Mark iii. 7;
cf. Matt. xx. 29, Luke vi. 17.
- 11 ὅταν αὐτὸν ἐθεώρουν
- 16 καὶ ἐποιήσεν τοὺς δώδεκα Omitted by A C D L *fam.*¹ *fam.*¹³ a b c
d e f ff₂ i q r₁ t aur. Pesh. Found in Mark iii. 14.
- 26 ἀνέστη . . . καὶ
- 28 καὶ αἱ βλασφημίαι Found in Matt. xii. 31.
- 32 καὶ αἱ ἀδελφαί σου Omitted by *N B C L fam.*¹ 565 r₁ Pesh.
- 34 κύκλῳ Omitted by Pesh.
- IV. 1 ὥστε Found in Matt. xiii. 2.
- 4 ἐγένετο Omitted by D b c d e f ff₂ q r₁ aur. Pesh.
- 5 ὅπου οὐκ εἶχεν γῆν πολλήν 8 ἀναβαίνοντα καὶ
- 15 ὅπου σπείρεται ὁ λόγος Omitted by a b c f q r₁.
- 15 εὐθὺς Omitted by *fam.*¹
- 16 ὁμοίως Omitted by D *fam.*¹ a b c d ff₂ i q r₁ Pesh.
- 16 σπειρόμενοι Found in Mark iv. 18.
- 16 εὐθὺς Omitted by D c d ff₂ i q.
- V. 2 εὐθὺς Omitted by B b c e i Pesh.
- 2 ἐκ τῶν μνημείων Found in Matt. viii. 28.
- 4 τὰς ἀλύσεις καὶ τὰς πέδας Omitted by *fam.*¹ c q r₁.
- 4 συντετριφθαι Omitted by c r₁.

MARK

V. 10 πολλά Omitted by L e.

13 κατὰ τοῦ κρημνοῦ *Found in Matt. viii. 32; Luke viii. 33.*

15 τὸν ἐσχηκότα τὸν λεγιῶνα Omitted by D b c d e f ff₂ i q r₁.

21 ἐν τῷ πλοίῳ Omitted by D *fam.*¹ b c d e ff₂ i q.

21 πάλιν Omitted by Diat. ar.

21 καὶ ἦν Omitted by D b c d e f ff₂ i q aur.

23 πολλά Omitted by D b c d ff₂ i q.

23 ἵνα Omitted by D b c d e f ff₂ i q r₁ aur. Pesh.

23 ἵνα σωθῇ Omitted by c e.

VI. 7 ἤρξατο. Omitted by D a b c d e ff₂ i.

10 καὶ ἔλεγεν αὐτοῖς

11 τόπος Omitted by A C D *fam.*¹ a b c d ff₂ i q r₁ aur. Pesh.

11 τὸν ὑποκάτω Omitted by D a b c d f ff₂ i q r₁ aur.

21 εὐκαίρου 22 ὃ ἐὰν θέλῃς

23 καὶ ὥμοσεν αὐτῇ ὅτι εἰάν με αἰτήσῃς δώσω σοι Omitted by *fam.*¹ r₁.

Cf. Matt. xiv. 7; Mark vi. 22.

25 μετὰ σπουδῆς Omitted by D a b c d ff₂ i q r₁ aur.

25 ἠτήσατο Omitted by D *fam.*¹ a b d ff₂ i q r₁ Pesh. Diat. ar.

27 εὐθύς Omitted by c ff₂ i aur.

27 ὁ βασιλεὺς Omitted by D *fam.*¹ a b c d f ff₂ i q aur.

33 ἐκεῖ

33 καὶ προῆλθεν αὐτοὺς Omitted by D *fam.*¹ a b c d ff₂ i.

34 πολλά Omitted by c. *Found in Mark iv. 2; cf. Matt. xiii. 3.*

36 ἀγροὺς καὶ *Found in Luke ix. 12.*

37 ὁ δὲ ἀποκριθεὶς Omitted by c Pesh.

38 καὶ γνόντες Omitted by c.

39 συμπόσια συμπόσια 39 χλωρῶ

44 τοὺς ἄρτους Omitted by N D *fam.*¹ a b d ff₂ i q r₁ aur.

45 εἰς τὸ πέραν Omitted by *fam.*¹ q. *Found in Matt. xiv. 22.*

48 περὶ τετάρτην φυλακὴν τῆς νυκτὸς *Found in Matt. xiv. 25.*

{ 51 λίαν Omitted by D *fam.*¹

{ 51 ἐκ περισσοῦ Omitted by N B L aur. Pesh. Diat. ar.

{ 51 λιαν ἐκ περισσοῦ Omitted by a f.

MARK

VI. 55 ἐκεῖ-ην Omitted by i.

55 ἤρξαντο 55 ὅπου ἤκουον ὅτι ἐστίν.

VII. 1 τινες τῶν Omitted by Pesh. Diat. ar.

2 κοιναῖς 2 τοῦτ' ἐστίν 2 πυγμῇ

4 ἄλλα 4 καὶ χαλκίων

8 ἀφέντες τὴν ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων
Found in Mark vii. 9; cf. Matt. xv. 3.

9 καὶ ἔλεγεν αὐτοῖς 11 ἄνθρωπος

11 ὃ ἐστίν Δῶρον Omitted by Pesh. Diat. ar.

13 ἡ παρεδώκατε

14 πάλιν Omitted by A *fam.*¹ c f Pesh. Diat. ar.

14 μου Omitted by N.

18 ἔξωθεν *Found in Mark vii. 15.*

19 εἰς τὸν ἀφεδρῶνα *Found in Matt. xv. 17.*

20 ἔλεγεν δέ Omitted by Pesh.

21 ἔσωθεν *Found in Mark vii. 23.*

21 τῶν ἀνθρώπων Omitted by *fam.*¹

24 Ἐκεῖθεν Omitted by a b c i n. *Found in Mark x. i.*

25 ἀλλ' εὐθύς Omitted by A *fam.*¹ n q.

25 περὶ αὐτοῦ

25 πρὸς τοὺς πόδας Omitted by *fam.*¹ b.

26 τῷ γένει Omitted by Pesh. Diat. ar.

28 Ναὶ Omitted by D b c d ff₂ i. *Found in Matt. xv. 27.*

28 ἀπεκρίθη καὶ 28 ὑποκάτω τῆς τραπέζης 33 κατ' ἰδίαν

34 ὃ ἐστίν Διανοίχθητε Omitted by Pesh. Diat. ar.

36 μᾶλλον 37 ἀλάλους

VIII. 10 εὐθύς Omitted by D b c d ff₂ i k r₁.

14 εἰ μὴ

15 Ὁρᾶτε Omitted by D *fam.*¹ a b d ff₂ i k q r₁.

24 ἀναβλέψας *Cf. Luke xviii. 41, 43.* 24 ὅτι

24 ὁρῶ Omitted by D *fam.*¹ 565 a b c d f ff₂ i k q r₁ Pesh. Diat. ar.

25 καὶ διέβλεψεν Omitted by Pesh. Diat. ar.

29 ἀποκριθεὶς *Found in Matt. xvi. 16.*

MARK

- VIII. 35 ἐμοῦ καὶ Omitted by D a b d i k n. *Found in Matt. x. 39, xvi. 25 ; Luke ix. 24.*
- IX. 3 οὐα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι Omitted by n.
- 15 πᾶς ὁ ὄχλος Cf. *Matt. xii. 23 ; Mark xi. 18* (ὄχλος *found in Mark ix. 14*).
- 17 ἄλλου 23 δύνῃ
- 25 τῷ ἀκαθάρτῳ Omitted by *fam.*¹ *Found in Luke ix. 42.*
- 27 καὶ ἀνέστη Omitted by k Pesh. Diat. ar.
- 34 ἐν τῇ ὁδῷ Omitted by A D a b d f i q. *Found in Mark ix. 33.*
- 37 ἐν Omitted by D *fam.*¹³ b c d ff₂ i q Pesh. *Found in Matt. xviii. 5.*
- 37 καὶ ὃς ἂν ἐμὲ δέχεται Omitted by k. *Found in Luke ix. 48 ; cf. Matt. x. 40.*
- 38 [ὃς οὐκ ἀκολουθεῖ ἡμῶν] Omitted by M B C L f aur. Pesh.
- 39 Ἰησοῦς Omitted by D *fam.*¹ a b d ff₂ i k.
- 42 μᾶλλον Omitted by a Pesh.
- 43 εἰς τὴν γένναν Omitted by *fam.*¹ *Found in Matt. v. 30.*
- X. { 2 καὶ προσελθόντες Φυρισαῖοι Omitted by D a b d k. *Found in Matt. xix. 3.*
- { 2 Φυρισαῖοι Omitted by ff₂.
- 6 κτίσεως Omitted by D b d ff₂ k q Pesh.
- 11 ἐπ' αὐτήν Omitted by *fam.*¹ f Pesh.
- 19 μὴ ἀποστερήσης Omitted by B^{+h} *fam.*¹
- 21 δεῦρο Omitted by Pesh. *Found in Matt. xix. 21 ; Luke xviii. 22 in Greek MSS.*
- 30 νῦν Omitted by D a k q.
- 32 πάλιν Omitted by b c Pesh. Diat. ar.
- 36 με Omitted by C *fam.*¹ *fam.*¹³ c f ff₂ q aur. Pesh. Diat. ar.
- 37 εἰς (*bis*) Omitted by *fam.*¹ *Found in Matt. xx. 21.*
- 38 ὁ ἐγὼ β.ι.πτιζομαι *Found in Mark x. 39.*
- 42 ὁ Ἰησοῦς *Found in Matt. xx. 25.*
- 42 δοκῶντες
- 42 καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.
- 46 προσαίτης Omitted by A C D *fam.*¹ a b c d f ff₂ i q aur. Pesh. Diat. ar.

MARK

X. 47 Ἰησοῦ Omitted by L f i k q aur. Pesh. *Found in Luke xviii. 38.*
52 καὶ ὁ Ἰησοῦς *Found in Luke xviii. 42.*

XI. 3 τί ποιεῖτε τοῦτο; Omitted by *fam.*¹
3 πάλιν Omitted by A C *fam.*¹ *fam.*¹³ a b c f ff₂ i k q aur. Pesh.
4 ἔξω 6 καὶ ἀφῆκαν αὐτούς.
8 ἄλλοι δὲ στιβύδας, κόψαντες ἐκ τῶν ἀγρῶν Omitted by i. *Cf. Matt. xxi. 8.*
13 γὰρ
15 κατέστρεψεν Omitted by D k. *Found in Matt. xxi. 12.*
17 αὐτοῖς Omitted by B b.
21 ἴδε 24 καὶ αἰτεῖσθε
28 ἵνα ταῦτα ποιῇς Omitted by a b ff₂ i k r₁ aur. *Cf. Luke xx. 2.*
31 πρὸς ἑαυτούς Omitted by c. *Cf. Matt. xxi. 25.*
33 καὶ ἀποκριθέντες τῷ Ἰησοῦ *Found in Matt. xxi. 27.*

XII. 4 κακῆινον ἐκεφαλῶσαν καὶ ἡτίμασαν *Cf. Luke xx. 11.*
5 καὶ ἄλλον ἀπέστειλεν
6 ἔτι Omitted by 565 c aur.
6 ἔσχατον Omitted by A.
14 ἡ μὴ δῶμεν Omitted by D a b c d ff₂ i r₁ aur.
23 γυναῖκα Omitted by c k Pesh. *Found in Luke xx. 33.*
24 Οὐ Omitted by a c i k r₁.
28 προσελθὼν
28 αὐτῶν συζητούντων, εἰδὼς Omitted by k Diar. ar.
28 πάντων; Omitted by D *fam.*¹ a b c d ff₂ i k q Diar. ar.
35 ἀποκριθεὶς
37 αὐτὸς *Found in Luke xx. 42.*
43 τῶν βαλλόντων Omitted by *fam.*¹ a b c ff₂ i q aur.
44 ἐκ τῆς ὑστερήσεως αὐτῆς *Found in Luke xxi. 4.*
44 ὅλον τὸν βίον αὐτῆς Omitted by aur. Diar. ar. *Found in Luke xxi. 4.*

XIII. 1 ποταποὶ
4 πάντα; Omitted by k.
5 ἥρξατο Omitted by D d k n.
9 βλέπετε δὲ ὑμεῖς ἑαυτούς. Omitted by D *fam.*¹ a d ff₂ i n.

MARK

XIII. 9 ἡγεμόνων καὶ *Found in Matt. x. 18.*

20 Κύριος

28 ἡ̃η Omitted by U al. Pesh. *Found in Matt. xxiv. 32.*

33 Βλέπετε

XIV. 4 τοῦ μύρου Omitted by *fam.*¹ a c.

5 τὸ μύρον Omitted by c k Pesh. *Found in John xii. 5.*

5 ἐπάνω Omitted by c k.

7 εὖ 8 ἔσχευ 21 ὁ ἄνθρωπος ἐκεῖνος

22 λαβὼν *Found in Matt. xxvi. 26; Luke xxii. 19.*

23 πάντες *Cf. Matt. xxvi. 27.*

28 ἀλλὰ 29 ἀλλ' 33 μετ' αὐτοῦ

34 μείνυτε ὧδε καὶ γρηγορεῖτε. *Found in Matt. xxvi. 38.*

41 τὸ λοιπὸν *Found in Matt. xxvi. 45.*

41 ἀπέχει·

43 εὐθὺς Omitted by D *fam.*¹ a c d ff₂ k q aur. Pesh.

45 ἐλθὼν Omitted by D *fam.*¹ 565 a c d ff₂ q Pesh.

51 ἐπὶ γυμνοῦ Omitted by *fam.*¹ c k.

54 ἔσω Omitted by D *fam.*¹ a d' g₁ k.

54 πρὸς τὸ φῶς Omitted by *fam.*¹ *Found in Luke xxii. 56.*

57 ἐψευδομαρτύρουν *Found in Mark xiv. 56.*

58 τοῦτον Omitted by D ff₂. *Found in John ii. 20 (οὗτος).*

65 καὶ περικαλύπτειν Omitted by D a d f. *Cf. Luke xxii. 64.*

65 αὐτοῦ τὸ πρόσωπον

65 αὐτῇ Omitted by *fam.*¹ ff₂ Pesh.

71 ἤρξατο *Found in Matt. xxvi. 74.*

72 εὐθὺς Omitted by A C *fam.*¹ *Found in John xviii. 27.*

XV. 1 εὐθὺς Omitted by a c aur.

7 μετὰ τῶν στασιαστῶν δεδεμένος οὔτινες ἐν τῇ στάσει

8 ἀναβὰς 8 καθὼς

10 οἱ ἀρχιερεῖς Omitted by B *fam.*¹ k.

21 παράγοντά

22 τύπος Omitted by Pesh. *Found in Matt. xxvii. 33.*

24 τίς τί ἄρη Omitted by D d ff₂ k n.

MARK

- XV. 29 οἱ παραπορευόμενοι *Found in Matt. xxvii. 39.*
 33 ἐφ' ὅλην τὴν γῆν *Found in Luke xxiii. 44; cf. Matt. xxvii. 45.*
 34 ὁ Ἰησοῦς Omitted by D d i k. *Found in Matt. xxvii. 46.*
 35 Ἴδε Omitted by C D d ff₂ k Pesh.
 39 ἐξ ἐναντίας
 39 ὁ ἄνθρωπος *Cf. Luke xxiii. 47.*
 40 ἐν αἷς καὶ Omitted by Pesh. *Found in Matt. xxvii. 56.*
 42 Καὶ ἤδη ὀψίας γενομένης, *Found in Matt. xxvii. 57.*
 42 ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσέββατον, *Cf. Matt. xxvii. 62.*
 44 πάλαι
- XVI. 2 λίαν Omitted by D c d k n Pesh.
 2 πρωὶ Omitted by c.
 3 τῆς θύρας *Cf. Matt. xxvii. 60; Mark xv. 46.*
 8 ἀπὸ τοῦ μνημείου 8 καὶ ἑκστασις
 9-20 Omitted by N B k.

ST. LUKE.

- I. 9 τοῦ Κυρίου
 10 ἔξω Omitted by b e q.
 12 Ζαχαρίας 16-38 MS. deficit. 48 ἰδοὺ
 64 ἀνεώχθη δὲ τὸ στόμα αὐτοῦ
 65 πάντα τὰ ῥήματα Omitted by Pesh. Diat. ar.
 66 οἱ ἀκούσαντες Omitted by e.
 68 Κύριος Omitted by a b c ff₂ r₁.
- II. 7 ἐν τῷ καταλύματι
 8 τῆς νυκτὸς *Cf. Matt. xiv. 25.*
 15 τὸ ῥῆμα
 17 ἰδόντες Omitted by b c ff₂ r₁ aur.
 18 ὑπὸ τῶν ποιμένων
 19 τὰ ῥήματα *Found in Luke ii. 51.*
 20 καὶ αἰνοῦντες 20 πᾶσιν
 25 ἰδοὺ Omitted by D d Pesh. Diat. ar.
 25 καὶ ὁ ἄνθρωπος

LUKE

- II. 27 *περὶ αὐτοῦ* Omitted by a Pesh. Diat. ar.
 37 *ἕως* Omitted by D a b c d e ff₂ q r₁ aur.
 51 *ἐν τῇ καρδίᾳ αὐτῆς* *Found in Luke ii. 19.*
- III. 3 *ἦλθεν* *Found in Mark i. 14, 39.*
 8 *ἐν ἑαυτοῖς* Omitted by a b c ff₂ r₁ aur. *Found in Matt. iii. 9.*
 12 *Διδάσκαλε*
 23 *ἀρχόμενος* Omitted by 124 e f Pesh. Diat. ar. *Cf. Matt. iv. 17.**
 33 *τοῦ Ἀρνεί* Omitted by A D a b c d f ff₂ q r₁ aur. Pesh.
- IV. 6 *ὁ δαίβολος* Omitted by b f aur. *Found in Luke iv. 3.*
 9 *κάτω* Omitted by a c. *Found in Matt. iv. 6.*
 11 *ποτε* *Found in Matt. iv. 6.*
 11 *τὸν πόδα σου* *Found in Matt. iv. 6.*
 12 *ὅτι Εἰρήται* 13 *πάντα* 20 *οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ*
 27 *Ναιμὰν* 29 *ἀναστάντες*
 34 *Ἔα* Omitted by D a b c d e f ff₂ q r₁ aur.
 38 *καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς* 39 *καὶ ἐπιστὰς ἐπάνω αὐτῆς*
 43 *ὅτι ἐπὶ τοῦτο ἀπεστάλην*
- V. 12 *ἰδοὺ* Omitted by Pesh. Diat. ar. *Found in Matt. viii. 2.*
 26 *καὶ ἐπλήσθησαν φόβου*
 †28 *ἀναστὰς* *Found in Mark ii. 14.*
- VI. 19 *ὁ ὄχλος*
 23 *ἰδοὺ* Omitted by D d Pesh.
 25 *οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινᾶσете*
 26 *πάντες* Omitted by D L d Pesh. Diat. ar.
 26 *οἱ πατέρες αὐτῶν* Omitted by B. *Found in Luke vi. 23.*
 32 *καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν* *Cf. Luke vi. 33.*
 38 *πεπιεσμένον* Omitted by c Pesh.
 38 *σεσαλευμένον* Omitted by r₁ Diat. ar.
 40 *κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ*
 43 *πάλιν* Omitted by A C D a c d e f ff₂ aur. Pesh.
 44 *γὰρ* Omitted by D a b c e. ff₂ q aur.

* Cf. Heer, *Bibl. Stud.*, xv. Band, 1-2. Heft, p. 85.

† See Blass' "Philology of the Gospels," pp. 207, 208.

LUKE

- VI. 48 ὁμοίός ἐστιν *Cf. v. 47.*
 48 διὰ τὸ καλῶς οἰκοδομηῆσθαι αὐτὴν Omitted by f ff₂ aur.
- VII. 7 διὸ οὐδὲ ἐμαυτὸν ἡξίωσα πρὸς σε ἐλθεῖν. Omitted by D a b c d e r₁.
 10 εἰς τὸν οἶκον Omitted by q.
 11 καὶ ἐγένετο Omitted by D d e Diat. ar.
 24 εἰς τὴν ἔρημον *Found in Matt. xi. 7.*
 33 ἄρτον Omitted by D fam.¹ b c d e q.
 33 οἶνον Omitted by D fam.¹ b c d e q.
 37 ἰδοὺ Omitted by Pesh. Diat. ar.
 46 ἐλαίῳ τὴν κεφαλὴν μου 47 σοι
- VIII. 1 κηρύσσων καὶ *Cf. Matt. iv. 23.*
 5 τὸν σπόρον αὐτοῦ Omitted by c.
 5 τοῦ οὐρανοῦ Omitted by D a b d e ff₂ q Pesh. Diat. ar. *Cf. Luke xiii. 19.*
 7 συνφνεῖσαι αἱ ἄκανθαι *Cf. Matt. xiii. 7; Mark iv. 7.*
 22 καὶ ἀνήχθησαν Omitted by e Pesh. Diat. ar.
 24 καὶ ἐπαύσαντο
 36 οἱ ἰδόντες *Found in Matt. viii. 34.*
 37 τῆς περιχώρου Omitted by Pesh. Diat. ar.
 37 μεγάλῳ
 41 ἰδοὺ Omitted by D c d Pesh. Diat. ar.
 44 παραχρήμα *Found in Mark v. 29 (εὐθύς).*
- IX. 12 ὅτι ὧδε ἐν ἐρίμῳ τόπῳ ἐσμέν *Found in Matt. xiv. 15; Mark vi. 35.*
 14 ὥσεί Omitted by ff₂ q. *Found in Matt. xiv. 21; cf. John vi. 10.*
 16 δύο *Found in Matt. xiv. 19; Mark vi. 41.*
 18 προσευχόμενον Omitted by D a c d e.
 19 ἄλλοι δὲ ὅτι προφήτης τίς τῶν ὑρχαίων ἀνέστη *Cf. Mark viii. 28.*
 20 τοῦ Θεοῦ Omitted by a.
 23 πρὸς πάντα;
 23 καθ' ἡμέραν Omitted by C D a b c d e ff₂ q r₁.
 38 ἰδοὺ Omitted by Pesh. Diat. ar.
 39 ἰξοὺ Omitted by N D d e Pesh. Diat. ar.
 48 ἐν πᾶσιν 55 στραφεῖς δὲ

LUKE

- X. 11 ἐκ τῆς πόλεως ὑμῶν 11 ὑμῶν
 13 καθήμενοι Omitted by \square q r₁ Pesh.
 16 ἐμὲ ἀθετεῖ.
 16 ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ (homœoteleuton) Omitted by D a b d c i r₁.
 16 τὸν ἀποστείλαντά με Omitted by D d i.
 19 πᾶσαν
 22 μου Omitted by D a c d. *Found in Matt. xi. 27.*
 22 τίς ἐστίν (*bis*) Omitted by b.
 23 κατ' ἰδίαν Omitted by D a b c d e ff₂ i aur.
 25 ἰδοὺ Omitted by D d c.
 30 ὑπολαβὼν Omitted by Pesh. Diat. ar.
 40 πολλήν Omitted by b ff₂ i.
 41 μεριμνᾶς καὶ θορυβάζῃ περὶ πολλά Omitted by D a b d c ff₂ i r₁.
 41 ὀλίγων δὲ ἐστίν χρεῖα ἢ ἐνός. Omitted by D a b c c ff₂ i r₁.
 XI. 4 γὰρ 8 ἀναστὰς Omitted by i r₁ Pesh.
 26 ἐκεῖ Omitted by D a a₂ b d c ff₂ i q.
 28 Μενοῦν Omitted by a a₂ b f ff₂ i q r₁ Pesh. Diat. ar.
 31 τῶν ἀνδρῶν Omitted by C.
 33 οὐδὲ ὑπὸ τὸν μόδιον Omitted by L *fam.*¹ *Found in Matt. v. 15; Mark iv. 21.*
 34 σου Omitted by *fam.*¹
 37 Ἐν δὲ τῷ λαλήσαι Omitted by D d.
 38 ὁ δὲ Φαρισαῖος
 38 ἰδὼν Omitted by D a b c d e ff₂ i q r₁ aur.
 39 Νῦν Omitted by i.
 44 ὥς Omitted by D a b c d e ff₂ i q r₁.
 46 τοῖς φορτίοις Omitted by D b d q.
 XII. 1 πρῶτον Omitted by b c aur. Diat. ar.
 3 ἀνθ' ὧν 4 περισσότερον
 7 πᾶσαι *Found in Matt. x. 30.*
 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ Omitted by e. *Cf. Mark viii. 38.*
 11 πῶς ἢ Omitted by r₁. *Omitted also in Matt. x. 19.*
 14 ἢ μεριστήν Omitted by D c d.

LUKE

- XII. 15 καὶ φυλάσσεσθε Omitted by Pesh. Diat. ar.
 18 καὶ εἶπεν· Τοῦτο ποιήσω
 18 καὶ τὰ ἀγαθὰ μου Omitted by \aleph D a b c d e ff₂ i q r₁.
 19 Ψυχὴ Omitted by a b c e i r₁.
 27 ἐν Also in Matt. vi. 29.
 28 οὕτως
 42 ὁ φρόνιμος Found in Matt. xxiv. 45.
 43 ὁ δοῦλος Found in Matt. xxiv. 46.
 47 ἐκεῖνος Omitted by Pesh. Diat. ar.
 47 ἡ ποιήσας Omitted by L b c e ff₂ i q r₁ Pesh. Diat. ar.
 53 διαμερισθήσονται
 56 πῶς Omitted by D c d e ff₂.
 58 ὁ κριτὴς Omitted also in Matt. v. 25.
- XIII. 5 πάντες Omitted by ff₂ i Diat. ar. Found in Luke xiii. 3.
 11 ἰδὸν Omitted by Pesh. Diat. ar.
 11 ἀσθενείας 28 ὑμᾶς δὲ ἐκβαλλομένους ἔξω.
 30 εἰσὶν⁽²⁾ Omitted by e.
 30 οἱ ἔσονται⁽²⁾
 35 ὑμῖν Found in Matt. xxiii. 38.
- XIV. 2 ἰδὸν Omitted by sah. Diat. ar.
 3 ἡ οὐ; Omitted by A. 5 εὐθέως 7 ἐπέχων πῶς
 8 ὑπό τινος Omitted by D c d e ff₂ i aur.
 8 ὑπ' αὐτοῦ Omitted by \aleph D L a b c d ff₂ i q r₁ Pesh. Diat. ar.
 9 ἄρξῃ Omitted by D e Pesh. Diat. ar.
 12 ἄριστον ἡ
 15 ταῦτα Omitted by \aleph e f.
 18 πάντες 24 μου
 27 ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. Omitted by M⁺R Γ al. Cf. Matt. x. 38.
 29 ἄρξονται Omitted by a b c ff₂ i q Pesh. Diat. ar.
 31 καθίσας Omitted by Pesh. Diat. ar.
- XV. 1 πάντες Omitted by b c q aur. Pesh. Diat. ar.
 4 ἄνθρωπος

LUKE

XV. 8 δραχμὴν Omitted by D a b c d e ff₂ i q r₁ Pesh. Diat. ar.

12 Πάτερ Omitted by N*.

14 ἰσχυρὰ Omitted by b ff₁ i.

22 εἰς τοὺς πόδας Omitted by e Pesh.

30 ἦλθεν

XVI. 5 ἕκαστον

18 ἀπὸ ἀνδρὸς Omitted by D d Pesh.

19 λαμπρῶς 20 εἰλκωμένος

XVII. 4 εἰς σέ *Found in Matt. xviii. 15 of the Old Syriac; also in D a ̅ ̅ c d e f ff₁ ff₂ g₁ n q r₁ aur. Pesh. Diat. ar.*

6 ὁ Κύριος Omitted by D a b c d e ff₂ i q Pesh. Diat. ar.

8 οὐχὶ Omitted by D a b c d e f ff₂ i q s Pesh. Diat. ar.

10 πάντα Omitted by N a b d e ff₂ i r₁ s.

10 ἀχρεῖοί

12 ἀπήντησαν Omitted by a b c e ff₂ i q s.

17 Οὐχ Omitted by D a b c d e ff₂ i q s₁.

18 εὐρέθησαν Omitted by b c e ff₂ i q Pesh. Diat. ar.

19 Ἀναστὰς

21 Ἰδοὺ⁽¹⁾ *Cf. Matt. xxiv. 23.*

28 ἐφύτευον, ὠκοδόμουν

31 ὁμοίως Omitted by Pesh. Diat. ar.

XVIII. 4 ἐπὶ χρόνον 15 ἰδόντες 21 πάντα

25 εἰσελθεῖν Omitted by a e ff₂ i Pesh.

34 τοῦτο Omitted by D *fam.*¹ a b c d e ff₂ i q r₁. *Found in Luke ix. 45.*

XIX. 2 ἰδοὺ Omitted by Pesh. Diat. ar.

12 ἐαυτῷ Omitted by D a b d e i q r₁ s.

15 ἐγένετο Omitted by Pesh. Diat. ar.

15 λαβόντα τὴν βασιλείαν καὶ

22 δεῦρο *Found in Matt. xix. 21, in Greek MSS.*

25 καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς. Omitted by D 69 b d e ff₂.

28 ἔμπροσθεν Omitted by D a c d e ff₂ i r₁ s.

29 ἐγένετο Omitted by Pesh. Diat. ar.

29 τὸ καλούμενον Omitted by e. *Found in Luke xxi. 37.*

LUKE

- XIX. 33 οἱ κύριοι αὐτοῦ Omitted by e.
 33, 34 Τί λύετε τὸν πῶλον; οἱ δὲ εἶπαν Omitted by D 063 d e aur.
Cf. Mark xi. 5.
 37 ἤδη Omitted by D a d e Pesh. Diat. ar.
 37 δυνάμεων 39 τῶν Φαρισαίων 42 νῦν δὲ
 43 ἐπὶ σὲ καὶ παρεμβαλοῦσιν Omitted by Pesh. Diat. ar.
 43 χάρακά Omitted by Pesh. Diat. ar.
- XX. 2 Εἰπὸν ἡμῖν Omitted by N C.
 5 πρὸς ἑαυτοὺς *Cf. Matt. xxi. 25.*
 10 γεωργοὶ Omitted by D a c d e aur. *Found in Matt. xxi. 35.*
 11 καὶ ἀτιμάσαντες Omitted by H a.
 12 προσέθετο Omitted by D d e. *Found in Luke xx. 11.*
 14 πρὸς ἀλλήλους Omitted by aeth. *Cf. Mark xii. 7.*
 16 ἐλεύσεται καὶ *Found in Mark xii. 9.*
 16 εἶπαν· Μὴ γένοιτο. 28 ἔχων γυναῖκα
 32 ὕστερον Omitted by a c e i. *Found in Matt. xxii. 27.*
 33 ἡ γυνὴ οὖν Omitted by N c e ff₂ i r₁.
 33 γυνή; Omitted by fam.¹ f q aur. Pesh. *Found in Matt. xxii. 28;*
Mark xii. 23.
 35 οὔτε γαμοῦσιν Omitted by c. *Found in Matt. xxii. 30; Mark xii. 25.*
 36 καὶ υἱοὶ εἰσιν Θεοῦ Omitted by a c e ff₂ i r₁.
- XXI. 2 χήραν Omitted by i r₁. *Found in Mark xii. 42.*
 2 ἐκεῖ Omitted by D a c d e ff₂ i r₁ s aur. Pesh.
 10 Τότε ἔλεγεν αὐτοῖς Omitted by D a d e ff₂ i r₁ Pesh.
 15 ἡ ἀντειπεῖν Omitted by D a c ff₂ i q r₁ Pesh. Diat. ar.
 20 τότε *Cf. Matt. xxiv. 16; Mark xiii. 14.*
 23 ἐπὶ τῆς γῆς *Found in Luke xxi. 25.*
 26 καὶ προσδοκίας Omitted by Pesh. Diat. ar.
 30 βλέποντες ἀφ' ἑαυτῶν Omitted by D a b c d e f ff₂ i q r₁ aur. Pesh.
 35 καθημέ. ους 36 πάντα
- XXII. 6 καὶ ἐξωμολόγησεν Omitted by N C a b c ff₂ i q.
 11 σοι Omitted by D d q Pesh.
 18 τῆς ἀμπέλου *Found in Matt. xxvi. 29; Mark xiv. 25.*

LUKE

- XXII. 20 καὶ τὸ ποτήριον ὡσαύτως
 20 τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον Omitted by 063 a b c. Cf. *Matt.* xxvi. 28; *Mark* xiv. 24.
 23 ἐξ αὐτῶν Omitted by D a b d e ff₂ i q.
 24 δοκεῖ Omitted by D a d f q Pesh.
 36 Ἀλλὰ Omitted by e r₁ Pesh. Diat. ar.
 36 ὁμοίως καὶ Omitted by q.
 43, 44 ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήχετο· καὶ ἐγένετο ὁ ἰδρῶς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. Omitted by A B *fam.*¹ *fam.*¹³ f.
 52 Ἰησοῦς Omitted by D *fam.*¹ d e i. Found in *Matt.* xxvi. 55; *Mark* xiv. 48.
 52 τοῦ ἱεροῦ
 60 ἔτι λαλοῦντος αὐτοῦ Cf. *Matt.* xxvi. 47.
 64 ἐπηρώτων Omitted by D b d q Pesh.
 69 τῆς δυνάμεως Found in *Matt.* xxvi. 64; *Mark* xiv. 62.
 XXIII. 10–12 εἰστήκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.
 14 ἰδοὺ Omitted by D d Diat. ar.
 14 αἷτιον Omitted by *fam.*¹ a. Found in *Luke* xxiii. 4; cf. *John* xviii. 38.
 15 καὶ ἰδοὺ Omitted by D d Diat. ar.
 18 ἡμῖν
 26 τινα Omitted by L Pesh. Found in *Mark* xv. 21.
 26 ἐπέθηκαν αὐτῷ
 29 ἰδοὺ Omitted by D a b d e ff₂ r₁ Diat. ar.
 31 εἰ Omitted by L.
 34 ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν. Omitted by B D a b d.
 37 ὄξος προσφέροντες αὐτῷ Cf. *Matt.* xxvii. 48; *Mark* xv. 36; *John* xix. 29 (?)
 40 ἀποκριθεὶς Omitted by Pesh. Diat. ar.

LUKE

- XXIII. 46 τοῦτο δὲ εἰπὼν Omitted by a.
 48 ὑπέστρεφον
 50 ἰδοὺ Omitted by Pesh. Diat. ar.
 51 καὶ τῇ πράξει
- XXIV. 1 ἀρώματα Omitted by D a b c d ff₂. *Found in Mark xvi. 1.*
 3 Κυρίου Omitted by D d f Pesh. Diat. ar.
 9 πᾶσιν Omitted by X Pesh. Diat. ar.
 13 ἰδοὺ Omitted by D d e.
 15 ἐγένετο Omitted by Pesh Diat. ar.
 15 αὐτὸς Omitted by D a c d e Diat. ar.
 17 περιπατοῦντας; Omitted by a b c e ff₂ r₁.
 17 καὶ ἐστάθησαν Omitted by A D fam.¹ d ff₂ r₁ Pesh.
 18 ἐν ταῖς ἡμέραις ταύταις;
 21 ἀλλὰ γε καὶ σὺν πᾶσιν τοῦτοις Omitted by a b c ff₂ aur. Pesh. Diat. ar.
 22 ἀλλὰ Omitted by a b c ff₂.
 22 ἐξέστησαν ἡμᾶς Omitted by Diat. ar.
 22 ὀρθριναὶ Omitted by Pesh. Diat. ar.
 23 ὁπτασίαν 29 καὶ κέκλικεν ἤδη ἡ ἡμέρα
 30 ἐγένετο Omitted by Diat. ar.
 30 μετ' αὐτῶν Omitted by D d e.
 32 ὥς ἐλάλει ἡμῖν Omitted by a b c e ff₂ r₁.
 40 [καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.] Omitted
 by D a b d e ff₂ r₁. *Cf. John xx. 20.*
 44 μου Omitted by N fam.¹ a b c e f ff₂ q aur. Pesh. Diat. ar. *Found
 in Mark xiii. 31.*
 49 ἰδοὺ Omitted by N D L a b c d e ff₂ r₁ aur. Pesh. Diat. ar.
 51 ἐγένετο Omitted by Diat. ar.
 51 [καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.] Omitted by N D a b d e ff₂. *Cf.
 Acts i. 9, 11.*
 52 [προσκυνήσαντες αὐτὸν] Omitted by D a b d e ff₂.

ST. JOHN.

- I. 20. καὶ ὁμολόγησεν Omitted by N c.
 20 καὶ οὐκ ἠρνήσατο

JOHN

- I. 21 *Τί οὖν;* Omitted by r_1 .
 21 *σὺ Ἠλείας εἶ; καὶ λέγει Οὐκ εἰμί.* 24 *ἐκ τῶν Φαρισαίων*
 25 *καὶ ἠρώτησιν αὐτὸν* Omitted by \aleph a e.
 31 *διὰ τοῦτο*
 33 *ἐν ὕδατι* Found in *Matt.* iii. 11; *Luke* iii. 16.
 35 *πάλιν* Omitted by e r_1 Diat. ar.
 37 *δύο* 38 *θεασάμενος αὐτοῦ; ἀκολοθοῦντας*
 45 *ἐν τῷ νόμῳ* Omitted by e r_1 .
- II. 18 *ἀπεκρίθησαν οὖν* Cf. *Matt.* xii. 38.
 19 *τῦτον* Omitted also in *Mark* xiv. 58. Found in *John* ii. 20 (οὗτος).
 20 *οὖν οἱ Ἰουδαῖοι* 24 *διὰ τὸ αὐτὸν γινώσκειν πάντας*
- III. 2 *ἂ σὺ ποιεῖς* Omitted by *fam.*¹
 7 *ἄνωθεν* Omitted by a. Found in *John* iii. 3.
 17 *εἰς τὸν κόσμον* Omitted by e.
 18 *ἤδη* 18 *τοῦ Θεοῦ*
 32 *καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει* Cf. *John* iii. 11.
- IV. 1 *Ἰησοῦς* Omitted by Pesh. Diat. ar.
 1 *καὶ βαπτίζει*
 6 *οὕτως* Omitted by *fam.*¹ a b e ff_2 r_1 aur. Pesh. Diat. ar.
 9 *γυναικὸς Σαμαρείτιδος οὔσης;*
 11 *Κύριε*
 17 *ἀπεκρίθη ἡ γυνὴ καὶ* Omitted by r_1 Pesh. Diat. ar.
 19 *ἡ γυνή* 25 *ἐκείνης* 28 *τοῖς ἀνθρώποις*
 24 *Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας* Omitted by G. 69, 131, 229.
 30 *ἐκ τῆς πόλεως* 30 *καὶ ἤρχοντο* 31 *Ἐν τῷ μεταξὺ*
 33 *οἱ μαθηταὶ* Found in *John* iv. 31.
 34 *ὁ Ἰησοῦς*
 41 *πολλῶ* Omitted by q Pesh. Diat. ar.
 45 *εἰς τὴν Γαλιλαίαν* Found in *John* iv. 43.
 45 *πάντα*
 49 *μου* Omitted by D *fam.*¹ b d e ff_2 r_1 Pesh.
 54 *πάλιν* Omitted by e Pesh. Diat. ar.
- V. 2 *προβατικῇ* Omitted by a b ff_2 r_1 Pesh. Diat. ar.

JOHN

- V. *7 ὁ ὑσθενῶν 10 Σάββατον ἐστίν, καὶ
 12 ἡρωτησαν αὐτῷ· Τς ἐστίν ὁ ἄνθρωπος ὁ εἰπὼν σοι· ἄρον καὶ περιπάτει;
 Omitted by Γ b.
 18 μᾶλλον Omitted by e f.
 20 ἔργα Omitted by q. Cf. *John* x. 32.
 21 οὗς θέλει
 25 οἱ ἀκούσαντες Omitted by e.
 28 ἔρχεται ὥρα ἔρχεται omitted by Δ. Found in *John* v. 25.
 45 πρὸς τὸν Πατέρα
- VI. 10 ὁ Ἰησοῦς; 11 καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον
 13 ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν Cf. *Matt.* xv. 37; *Luke* ix. 17.
 15 πάλιν Omitted by E F G &c., Pesh. Diat. ar.
 19 εἴκοσι 21 ἤθελον οὖν
 22 ὁ ἐστηκὼς πέραν τῆς θαλάσσης Cf. *John* vi. 25.
 23 ἐγγὺς
 23 εὐχαριστήσαντος τοῦ Κυρίου Omitted by D a d e.
 30 τί ἐργάζῃ; 31 φαγεῖν
 32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς 35 ὁ Ἰησοῦς
 36 μὲ Omitted by N A a b e q. Found in *John* xx. 29.
 37 ἔξω Omitted by N D a b e.
 39 δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με Omitted by C. Found in
John vi. 38.
 40 θεωρῶν
 41 περὶ αὐτοῦ Omitted by 69.
 42 καὶ τὴν μητέρα Omitted by N b.
 43 ἀπεκρίθη Ἰησοῦς καὶ
 47 αἰώνιον Found in *John* vi. 40.
 51 τούτου Omitted by a e r₁. Found in *John* vi. 58.
 60 ἀκούσαντες Omitted by b e.
 61 ἐν ἑαυτῷ
 61 περὶ τούτου Omitted by e ff₂ aur.
 64 τίνες εἰσὶν οἱ μὴ πιστευόντες καὶ Omitted by e.

* Vv. iv. 38-v. 5 are on a lost leaf. Vv. 3^b, 4 are absent from the Cureton MS., and the Sinai one cannot have had space for them.

JOHN

- VI. 66 εἰς τὰ ὀπίσω 67 οὖν ὁ Ἰησοῦς 70 ἡ Ἰησοῦς
 70 τοὺς δώδεκα 71 Σίμωνος
- VII. 3 καὶ ὑπάγε 6 ἑτοιμος
 32 περὶ αὐτοῦ *Found in John vi. 41.*
 32 ταῦτα Omitted by D *fam.*¹ a b c d e ff₂ aur.
 32 οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι Omitted by b e.
 36 Ζητήσετέ με *Found in John xiii. 33.*
 37 ἐσχάτη 40 τῶν λόγων τούτων
 40, 41 προφήτης· ἄλλοι ἔλεγον· Οὗτός ἐστιν *Cf. Matt. xxi. 11; Mark vi. 15; John vi. 14.*
 44 ἐξ αὐτῶν 49 ἐπάρατοί εἰσιν.
 50 εἰς ᾧν ἐξ αὐτῶν Omitted by e.
 51 ἡμῶν
 51 πρῶτον Omitted by e r₁.
 52 ἀπεκρίθησαν καὶ
- VIII. 14 οἶδατε
 20 διδάσκων Omitted by N. *Found in John vii. 28.*
 29 μόνον Omitted by e. *Found in John viii. 16.*
 34 τῆς ἁμαρτίας Omitted by D b d.
 35 μένει⁽²⁾
 39 ἀπεκρίθησαν καὶ 39 ὁ Ἰησοῦς
 44 τοῦ πατρὸς
 47 ἐκ τοῦ θεοῦ⁽²⁾ *Found in John viii. 47 supra.*
 52 καὶ οἱ προφῆται *Found in John viii. 53.*
 52 εἰς τὸν αἰῶνα Omitted by D b c d ff₂. *Found in John viii. 51.*
 53 τοῦ πατρὸς ἡμῶν Omitted by D a b c d e ff₂. *Cf. John iv. 12.*
 53 ὅστις ἀπέθανον Omitted by e.
 56 ὁ πατὴρ ὑμῶν *Found in John viii. 39.*
 58 Ἰησοῦς
- IX. 1 ἄνθρωπον Omitted by b.
 2 λέγοντες· Omitted by D d r₁ aur. Diat. ar.
 2 ῥαββεῖ·
 7 ἀπῆλθεν οὖν *Cf. John ix. 11.*

JOHN

- IX. 8 τὸ πρότερον 8 καθήμενος καὶ
 9 Οὐχὶ, ἀλλὰ Omitted by A D a c d e f ff₂ q. Cf. *John* vii. 12.
 11 ἐποίησεν καὶ Omitted by a. Found in *John* ix. 6.
 11 τοὺς ὀφθαλμοὺς Omitted by b c e ff₂ r₁.
 17 πάλιν Omitted by D a b c d ff₂ aur. Found in *John* ix. 15.
 17 ὅτι ἠνέωξέν σου τοὺς ὀφθαλμούς; Found in *John* ix. 26.
 18 περὶ αὐτοῦ Omitted by a.
 18 καὶ ἀνέβλεψεν Omitted by D b d. Cf. *John* ix. 15.
 18 τοῦ ἀναβλέψαντος Omitted by *fam.*¹ a b c e ff₂ q r₁ aur.
 19 καὶ ἠρώτησαν αὐτοὺς
 21 αὐτὸν ἐρωτήσατε Omitted by N b. Found in *John* ix. 23.
 22 ἦδη Omitted by Pesh. Diat. ar.
 23 Ἑλικίαν ἔχει Found in *John* ix. 21.
 27 οὐκ Omitted by b c e ff₂ aur. Cf. *John* viii. 47.
 30 γὰρ Omitted by a b c ff₂ q.
 32 ὀφθαλμοὺς 34 ὑπεκρίθησαν καὶ 41 ὁ Ἰησοῦς

- X. 6 τίνα ἦν ἃ ἐλάλει αὐτοῖς
 8 πρὸ ἐμοῦ Omitted by N a b c e f ff₂ q r₁ aur. Pesh. Diat. ar.
 12 καὶ οὐκ ὦν ποιμὴν Omitted by e.
 18 καὶ ἐξουσίαν ἔχω Found in *John* x. 18 *supra*.
 19 πάλιν Omitted by D ff₂ Diat. ar. Cf. *John* x. 31.
 21 ὀφθαλμοὺς
 22 τότε Omitted by N A D *fam.*¹ a b c d e f ff₂ r₁ aur. Pesh. Diat. ar.
 23 ἐν τῷ ἱερῷ Cf. *John* viii. 20.
 29 μου Omitted by N a b c e ff₂ Diat. ar.
 31 πάλιν Omitted by D a b c d e ff₂ r₁ aur. Diat. ar. Cf. *John* x. 39.
 31 οἱ Ἰουδαῖοι Cf. *John* x. 24.
 32 καλὰ Omitted by 220 b.
 34 ὑμῶν Omitted by N b c e ff₂ r₁ aur. Cf. *John* viii. 17.
 35 εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο
 38 καὶ γινώσκητε Omitted by D a b c d aur.
 40 πάλιν Omitted by e Pesh. Diat. ar. Cf. *Mark* x. 1.
 42 ἐκεῖ Omitted by b c e f ff₂ r₁ aur. Pesh. Diat. ar.

JOHN

XI. I ΤΙΣ

- 1 τῆς ἀδελφῆς αὐτῆς Omitted by Pesh. Diat. ar. Cf. *John* xi. 5.
 2 ἐκμάξασα Cf. *John* xii. 3.
 3 λέγουσαι
 4 τοῦ Θεοῦ⁽²⁾ Omitted by ff₂.
 6 τότε Omitted by Pesh. Diat. ar.
 7 πάλιν Omitted by M Diat. ar.
 7 μετὰ τοῦτο II καὶ μετὰ τοῦτο
 12 οἱ μαθηταὶ Omitted by A. Found in *John* xi. 8.
 13 τῆς κοιμήσεως Omitted by c e.
 16 ἵνα Omitted by c ff₂ p aur. Pesh.
 18 ὡς Omitted by D d Diat. ar.
 19 περὶ τοῦ ἀδελφοῦ
 21 κύριε Omitted by B.
 22 ὁ Θεὸς Omitted by Pesh. Diat. ar.
 24 ἀναστήσεται Found in *John* xi. 23.
 25 καὶ ἡ ζωὴ Found in *John* xiv. 6.
 28 τὴν ἀδελφὴν αὐτῆς Found in *John* xi. 5.
 30 ἔτι Omitted by D Pesh.
 31 οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ Omitted by e.
 31 ἐκεῖ Omitted by e Pesh. Diat. ar.
 32 ἰδοῦσα αὐτὸν Cf. *Mark* v. 22; *Luke* v. 12.
 33 συνελθόντας
 38 πάλιν Omitted by a b e ff₂ r₁ Pesh. Diat. ar.
 39 ἡ ἀδελφὴ τοῦ τετελευτηκότος Omitted by b c e ff₂ aur.
 40 ὁ Ἰησοῦς Οὐκ 41 ὁ δὲ Ἰησοῦς 42 τὸν παρεστῶντα
 44 αὐτοῖς Omitted by a r₁ aur.
 45 καὶ θεασάμενοι ὃ ἐποίησεν.
 51 τοῦ ἐνιαυτοῦ ἐκείνου Omitted by e. Found in *John* xi. 49.
 54 ἐκεῖθεν Omitted by D Γ a b c e ff₂.
 54 πόλιν
 55 τῶν Ἰουδαίων Cf. *John* vii. 2.
 55 περὶ τοῦ πάσχα
 56 ἐστῆκότες Omitted by Pesh. Diat. ar.

JOHN

- XII. 3 τοὺς πόδας αὐτοῦ Omitted by *fam.*¹ Diat. ar. Cf. *Luke* vii. 38.
 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε
 Omitted by D d. Found in *Matt.* xxvi. 11; *Mark* xiv. 7.
 9 μόνον Omitted by D b d e.
 11 ὑπῆγον τῶν Ἰουδαίων Cf. *John* xi. 19.
 13 εὐλογημένος Found in *Matt.* xxi. 9; *Mark* xi. 9; *Luke* xiii. 35.
 Cf. *Matt.* xxi. 2; *Mark* xi. 4; *Luke* xix. 30.
 14 εὐρῶν
 16 τότε Omitted by b c e Pesh. Diat. ar.
 31a τούτου Omitted by D b d ff₂ r₁. Found in *John* xii. 31b.
 35 χρόνον Found in *John* vii. 33.
 37 ἔμπροσθεν αὐτῶν 39 διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν
 39 Ἑσαΐας 43 γὰρ 50 οὕτως

- XIII. 4 ἐκ τοῦ δείπνου
 7 ἄρτι Omitted by b e r₁.
 11 ὅτι Οὐχὶ πάντες καθαροὶ ἐστε. Omitted by D d. Cf. *John* xiii. 10.
 12 πάλιν Omitted by Pesh. Diat. ar.
 24 καὶ λέγει αὐτῷ Omitted by A D *fam.*¹ d e r₁ Pesh. Diat. ar.
 25 οὕτως Omitted by N A D *fam.*¹ a d e f ff₂ q r₁ Pesh.
 26 ἀποκρίνεται
 26 λαμβάνει καὶ Omitted by N A D *fam.*¹ a b c d e f ff₂ q r₁ aur. Pesh.
 Diat. ar.
 27 τότε Omitted by N D L a b c d e ff₂ r₁ Diat. ar. -
 28 τῶν ἀνακειμένων Omitted by e. Cf. *John* xii. 2.
 29 ὧν χρεῖαν ἔχομεν
 30 εὐθύς Omitted by e.
 34b ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Omitted by c e. Found in *John* xiii. 34a.
 37 Κύριε Omitted by N aur.

- XIV. 3 τόπον Omitted by a e. Found in *John* xiv. 2.
 10 τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἑμαυτοῦ ἐν λαλῶν· ὁ δὲ Πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ
 11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοί Cf. *John* xiv. 10.

JOHN

- XIV. 11 εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε. *Found in John x. 38.*
 14 εἴν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. Omitted by *fam.*¹ b r₁ Pal. Syr. *Found in John xiv. 13.*
 22 οὐχ ὁ Ἰσκαρίωτης
 24 Πατρός *Cf. John viii. 16, 18, xii. 49.*
 26 τὸ Ἅγιον *Cf. John xx. 22.*
 26 ὑμῖν Omitted by a b c e ff₂ r₁ aur.
 30 πολλά
- XV. 8 μου Omitted by Pesh. Diat. ar.
 20 τοῦ λόγου 21 ἀλλὰ
- XVI. 3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ.
 4 ἀλλὰ Omitted by D a c d e f ff₂ Pesh. Diat. ar.
 4 αὐτῶν Omitted by N D *fam.*¹ a c d ff₂.
 6 ἀλλ' Omitted by A Pesh. Diat. ar.
 12 ἔτι
 13 ἐκεῖνος Omitted by a Pesh. Diat. ar. *Found in John xvi. 14.*
 17 ἡμῖν
 18 ἔλεγον οὖν Omitted by D a b d e r₁.
 18 οὐκ οἶδαμεν τί λαλεῖ B om. τί λαλεῖ
 19 μετ' ἀλλήλων
 21 ἔτι Omitted by q aur. Pesh. Diat. ar.
 24 οὐδέν
 25 οὐκέτι ἐν παροιμαῖς λαλήσω ὑμῖν, *Cf. John xvi. 25 supra.*
 28 ἐξήλθον ἐκ τοῦ Πατρὸς Omitted by D b d ff₂. *Cf. John xvi. 27.*
 28 ἀφίημι τὸν κόσμον 33 ὑμῖν
- XVII. 5 παρὰ σοί Omitted by f aur.
 11 ᾧ δέδωκάς μοι, ἵνα ὥσιν ἐν καθὼς ἡμεῖς Omitted by a b c e ff₂ r₁.
Found in John xvii. 22, 24.
 12 ᾧ δέδωκάς μοι Omitted by N. *Found in John xvii. 24.*
 12 καὶ ἐφύλαξα
 14 καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου Omitted by D b c d e r₁. *Found in John xvii. 15.*
 20 εἰς ἐμέ *Found in John xii. 44, 46, xiv. 1, 12.*
 24 τὴν ἐμίην Omitted by D d.

JOHN

XVIII. 3 καὶ ὄπλων

5 ὁ παραδιδούς αὐτὸν *Found in John xviii. 2.*

8 τούτους 9 οὐδένα 10 ἔχων

12 συνέλαβον τὸν Ἰησοῦν *Cf. Luke xxii. 54.*

15 Ἐκκολούθει δὲ τῷ Ἰησοῦ 15 ὁ δὲ μαθητὴς ἐκεῖνος ἦν

15 τοῦ ἀρχιερέως Omitted by Pesh. Diat. ar. *Found in Luke xxii. 54.*

17 ἐκεῖνος Omitted by c ff₂ Pesh. *Found in John xviii. 25.*

23 Εἰ κακῶς . . . μαρτύρησεν περὶ τοῦ κακοῦ εἰ δὲ

29 ἔξω Omitted by A q. *Found in John xix. 4.*

XIX. 41 ὅπου ἐσταυρώθη Omitted by 106. *Found in John xix. 20.*

42 ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων *Cf. John xix. 31.*

42 ὅτι ἐγγὺς ἦν τὸ μνημεῖον

XX. 2 ἄλλον *Found in John xviii. 15.*

4 ὁμοῦ

4 ἄλλος Omitted by N a Pesh. Diat. ar. *Found in John xviii. 15.*

4 τάχιον Omitted by Pesh. Diat. ar.

4 πρῶτος Omitted by e. *Cf. John xx. 8.*

6 ἀκολουθῶν αὐτῷ Omitted by a Diat. ar.

6 εἰς τὸ μνημεῖον *Found in John xx. 3, 4.*

6 κείμενα *Found in John xx. 5.*

7 ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθωνίων Omitted by a.

7 ἀλλὰ Omitted by a.

7 εἰς ἓνα τόπον

8 ἄλλος Omitted by a b ff₂ aur. Pesh. Diat. ar. *Found in John xviii. 15.*

8 ὁ ἐλθὼν πρῶτος *Cf. John xx. 4.*

10 πύλιν

11 ἔξω Omitted by N A a b c c ff₂ r₁ Pesh. Diat. ar.

12 τὸ σῶμα Omitted by a. *Cf. John xix. 40.*

15 Ἰησοῦς *Found in John xx. 16.*

16 Ἐβραϊστὶ Omitted by A fam.¹ a f q aur.

17 Ἰησοῦς *Found in John xx. 16.*

18 ἡ Μαгдаληνὴ *Found in John xx. 1.*

19 Οὔσης οὖν ὀψίας

JOHN

- XX. 21 ὁ Ἰησοῦς Omitted by \aleph D L a c d e q r₁ aur.
 21 πάλιν 25 οἱ ἄλλοι μαθηταί
 25^b τῶν ἡλων Omitted by Pesh. Diat. ar. *Found in John xx. 25a.*
 26 ἔσω Omitted by c e.
 27 ὡδε Omitted by e.
 27 ἀλλὰ πιστός.
- XXI. 1 πάλιν Omitted by Pal. Syr. and Chrys., vol. viii., p. 593 (ed. B. de Montfaucon). *Cf. John xx. 26.*
 5 Ἰησοῦς Omitted by a.
 6 ἔτι Omitted by a b c e f q Pesh. Diat. ar.
 7 ἦν γὰρ γυμνός 8 ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων
 8 τῶν ἰχθύων
 13 ἔρχεται Omitted by c.
 14 ἤδη Omitted by Pesh.
 15 πλέον τούτων Omitted by *fam.*¹ a b c e ff₂ r₁ aur.
 15 σὺ οἶδας ὅτι φιλῶ σε Omitted by a e r₁. *Found in John xxi. 17.*
 16 δεύτερον Omitted by \aleph a b d f ff₂ r₁ aur. Diat. ar. *Cf. John iv. 54.*
 16 σὺ οἶδας ὅτι φιλῶ σε Omitted by a. *Found in John xxi. 17.*
 17 Κύριε
 17 Ἰησοῦς Omitted by \aleph D *fam.*¹ a b c d e ff₂ r₁ aur. *Cf. John xxi. 22.*
 19 σημαίων *Cf. John xii. 33, xviii. 32.*
 23 τί πρὸς σέ; Omitted by \aleph *fam.*¹ a e. *Found in John xxi. 22.*
 25 αὐτὸν οἶμαι



ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय



THE PALESTINIAN SYRIAC LECTIONARY
OF THE GOSPELS

Re-edited from two Sinai MSS. and
from P. de Lagarde's edition of the
"Evangelium Hierosolymitanum"

BY

AGNES SMITH LEWIS, D.D., LL.D., PH.D.

AND

MARGARET DUNLOP GIBSON, D.D., LL.D.

London : Kegan Paul, Trench, Trübner & Co., Ltd.
Paternoster House, Charing Cross Road.

ERRATA.

Page	25, Similia,	line	3.	For	<i>vidire</i>	read	<i>videre</i>
"	26, "	"	3.	"	Ferr.	"	<i>fam.</i> ¹³
"	26, "	"	4.	"	<i>ea quae</i>	"	<i>hae quae</i>
"	57, "	"	10.	"	<i>dōmē</i>	"	<i>dme</i>
"	70,	"	13.	"	ⲁⲓⲛⲁⲙⲁ	"	ⲁⲓⲛⲁⲙⲁ
"	81, Similia,	"	3.	Delete	aur. before	om.	ⲉϥⲑⲩⲥ*
"	87,	"	8.	For	ⲛⲓⲛⲓⲛⲓ	read	ⲙⲓⲛⲓⲛⲓ
"	96,	lines	15, 16.	Remove	³ to before		ⲁⲓⲛⲁⲙⲁ
"	97, Similia,	"	2.	For	c d f	read	b c d f
"	101, "	"	8.	"	<i>habant</i>	"	<i>habent</i>
"	108, "	"	1.	"	<i>fam.</i> ¹ <i>fam.</i> ¹³	ⲉⲓⲛⲉⲛ ⲁϥⲩⲱ	read Pesh. idem. <i>fam.</i> ¹ <i>fam.</i> ¹³
							ⲉⲓⲛⲉⲛ ⲁϥⲩⲱ
"	128, "	lines	4, 5.	Delete	9 ¹ b e	aur. om.	ⲟⲩⲛ
"	129, Dissimilia,	line	2.	For	ⲙⲁⲙⲁ ^d	read	ⲙⲁⲙⲁ ^d
"	130,	"	14.	"	ⲓⲛⲓⲛⲓⲛ	"	ⲓⲛⲓⲛⲓⲛ
"	134,	"	1.	"	ⲓⲛ	"	ⲓⲛ
"	136, Similia,	"	1.	"	b q	aur.	" b q*
"	142, Dissimilia,	"	4.	Delete	ⲙⲁⲙ		^b
"	184, "	"	2.	Insert	ⲛⲓⲛⲓ ^a	41	
"	195, Similia,	"	5.	Delete	L		
"	228, Dissimilia,	"	3.	For	ⲁⲓⲛⲁ ^a	67	read ⲁⲓⲛⲁ + ^a 67
"	229, Similia,	"	2.	Delete	L		
"	240, "	"	4.	For	ⲟⲩⲛ	read	ⲟⲩⲛ
"	253, Dissimilia,	"	3.	"	ⲁⲓⲛⲁ	[with Cureton†]	read ⲁⲓⲛⲁ [with Burkitt]

* This is due to a variation between the Codex Aureus and Belsheim's edition of it.

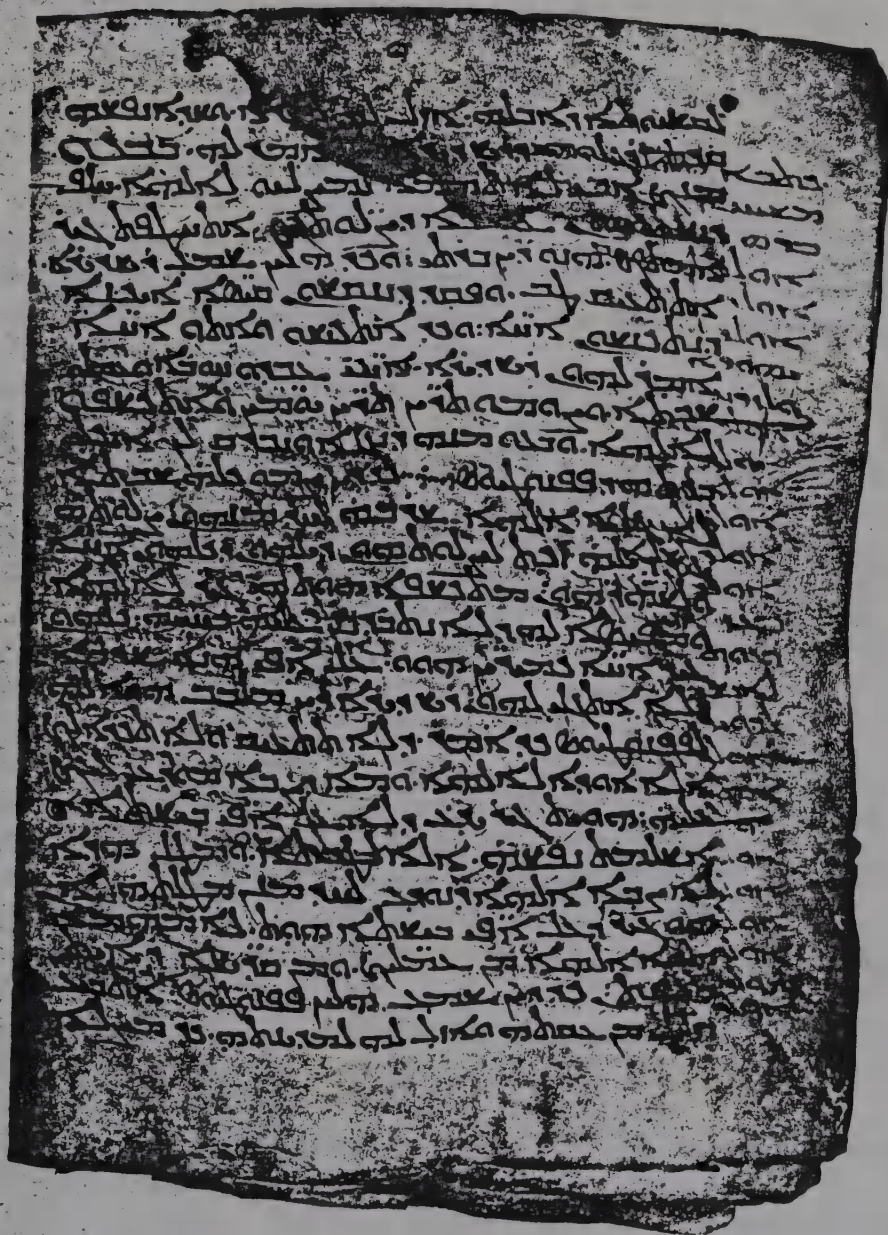
† The Cureton MS. is here defaced by a deep brown stain, and at first sight it appears to have **ⲁⲃⲁ**; but on examining the word with a magnifying glass, one can see the **ⲁ** of **ⲁⲃⲁⲛⲁ**.

- s Fragment from Bobbio, in the Ambrosian Library at Milan. Old Latin Biblical Texts, No. II, edd. Sanday, Wordsworth, White. Cent. VI.
- t Fragment in Berne, ed. O. L. B. T., No. II. Cent. V.
- a₂ Fragment in Coire, ed. O. L. B. T., No. II. Cent. V.
- aur. Codex Aureus, in the National Library, Stockholm, ed. Belsheim. Cent. VII or VIII.
- Pesh. The Peshitta Syriac Version of the Gospels, ed. Gwilliam.
- Diat. ar. The Arabic Translation of Tatian's Diatessaron, ed. Ciasca from two MSS in the Vatican Library. Cent. XI.
- Pal. Syr. Lectionary. The Palestinian Syriac Lectionary of the Gospels extant in the so-called "Evangeliarium Hierosolymitanum" of the Vatican, ed. Miniscalchi Erizzo, and in two Codices in the Convent of St. Catherine on Mount Sinai, ed. Lewis and Gibson. Cent. XI and XII.
- Diatessaron = Moesinger. Evangelii Concordantis Expositio Facta a Sancto Ephraemo, ed. Dr. Georgius Moesinger.
- Isho'd., Isho'dâd. Commentary on the Four Gospels, ed. Margaret D. Gibson. Cent. IX. (Not yet published.)
- Aug. Iren. Amb. Tertull. = Augustine, Irenaeus, Ambrose, Tertullius.
- before a word (in the DISSIMILIA) = omit.

* * Belsheim's editions of i and aur. have been freshly collated for the present work; i by Dr. E. Kadlec, of Vienna; aur. by Mrs. Dr. Gibson and myself.

LIST OF ABBREVIATIONS IN THE SIMILIA.

- N Codex Sinaiticus, found by Tischendorf on Mount Sinai, now in St. Petersburg, ed. Tischendorf. Cent. IV or V.
 A Codex Alexandrinus in the British Museum, ed. Woide-Cowper. Cent. V.
 B Codex Vaticanus, in Rome, ed. Angelus Maius. Cent. IV. or V.
 C Codex Ephraemi Rescriptus, ed. Tischendorf, in the Bibliothèque Nationale, Paris. Cent. V.
 D Codex Bezae, in the University Library, Cambridge, ed. Scrivener. Cent. VI.
 L Codex Regius, in the Bibliothèque Nationale, Paris, ed. Tischendorf. Cent. VIII.
*fam.*¹ Codex 1 of the Gospels and its allies (118, 131, 209), ed. Kirsopp Lake. Codex 1 is in the University Library, Basle. Cent. X.
*fam.*¹³ The Ferrar Group. 13 Codex Regius (50) of the Bibliothèque Nationale, Paris; 69 Codex Leicestrensis; 124 at the Imperial Library, Vienna; 346 in the Ambrosian Library at Milan, and others. Collated by W. H. Ferrar; ed. T. K. Abbott. Cent. XII—XV.
 a Codex Vercellensis, in the Cathedral, Vercelli, ed. Bianchini. Cent. IV.
 b Codex Veronensis, in Verona, ed. Bianchini. Cent. IV or V.
 c Codex Colbertinus, in Paris, ed. Sabatier.
 d Codex Bezae Cantabrigiensis, ed. Scrivener. Cent. VI.
 e Codex Palatinus Vindobonensis, ed. Tischendorf. Cent. IV or V.
 f Codex Brixianus, in Brescia, edd. Bianchini and Wordsworth-White. Cent. VI.
 ff₁ Codex Corbeiensis I, in St. Petersburg, ed. Bianchini. Cent. X.
 ff₂ Codex Corbeiensis II, in the Bibliothèque Nationale, Paris (Lat. 17,225), ed. Buchanan. Cent. VII.
 g Codex Sangermanensis I, in the Bibliothèque Nationale, Paris, ed. Wordsworth. Cent. VIII.
 i Codex Vindonensis, in Vienna, ed. Belsheim. Cent. V or VI.
 k Codex Bobbiensis, in the National Library, Turin (G. VII, 15), edd. J. Wordsworth, W. Sanday, and H. J. White. Cent. V.
 n A fragment in St. Gallen. Old Latin Biblical Texts, edd. Wordsworth, Sanday, and White. Cent. V.
 o *idem.* Cent. VII.
 p *idem.* Cent. VII or VIII.
 q Codex Monacensis, in the Royal Library of Munich, ed. H. J. White. Cent. VI or VII.
 r₁ Codex Usserianus, in Trinity College, Dublin, ed. T. K. Abbott. Cent. VII—X.



SINAI PALIMPSEST

[Fol. 826]

Script sup.: EUPHROSYNE

Script inf.: MATTHEW I. 1-17a

אחריהם הנה, אחריהם

[illegible]

ኃይረ^c ሐዘነ^b ክብሩ^{a 5} መጽናው^{a 2} በክርስቲያን I (f. 1b)
 .ጸጎመል^c ታደመ^b .ታደመል^{a 8} አጋሪት^{a 7} አጋሪት^{a 6}
 .ፖለአዊ ያለቀ ጉዞ .ጉዞ ያለቀ ጉዞ .ጉዞ +^c ጸጎመ^d
ያለቀ ፖለአዊ

6¹ Pesh. = + *wore*

12 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 12
13 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 13
14 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 14
15 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 15
16 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 16
אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ
אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ
17 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 17
18 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 18
19 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 19
20 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 20
21 אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ 21

DISSIMILIA IN COD. CURETON.

אֵלֶּיָּהוּ - ^c	אֵלֶּיָּהוּ ^b	אֵלֶּיָּהוּ ^a 16	אֵלֶּיָּהוּ ^a 15	אֵלֶּיָּהוּ ^a 14 (f. 2a)
אֵלֶּיָּהוּ ^b	אֵלֶּיָּהוּ ^a 19	§ 18	אֵלֶּיָּהוּ ^c	אֵלֶּיָּהוּ ^b 17
אֵלֶּיָּהוּ ^d	אֵלֶּיָּהוּ ^c	אֵלֶּיָּהוּ ^b	אֵלֶּיָּהוּ ^a 20	אֵלֶּיָּהוּ ^a
			אֵלֶּיָּהוּ ^b	אֵלֶּיָּהוּ ^a 21

SIMILIA IN ALIIS CODD.

16 ¹⁻¹ fam. ¹³ ὡς μνηστευθεῖσα παρθένος Μαριάμ ἐγέννησεν Ἰησοῦν τὸν λεγόμενον Χριστόν d cui desponsata virgo Maria peperit xpm ihm a g, k cui desponsata virgo Maria genuit Iesum qui dicitur Christus (g, vocatur k om. qui dicitur) q cui desponsata Maria genuit ihm, qui uocatur xps. c cui desponsata virgo Maria; Maria autem genuit Iesum, qui dicitur Christus 18 ^a a b c d f f f, g, k q aur. om. Ἰησοῦ 20 ^a a Pesh. Diat. ar. om. ἰδοὺ 20 ^a a² b c f g, ex ea

* Bianchini a in ea

DISSIMILIA IN COD. CURETON.

SIMILIA IN ALIIS CODD.

23 ¹ **ND** *fam.*¹ ὁ ἰησοῦς abc¹ff₁ *Iesus.* dg₁ aur. *Ihs.* Pesh. idem.

DISSIMILIA IN COD. CURETON.

SIMILIA IN ALIIS CODD.

10

כלום^b נחיל^a | מל דהו מנהל^a עמ^a | נח^a נח^a 31
 | נח^a נח^a כל מנהל^a | נח^a נח^a | נח^a נח^a 32
 .נ^a | נח^a נח^a | נח^a נח^a | נח^a נח^a | נח^a נח^a 33
 | נח^a נח^a נח^a | נח^a נח^a | נח^a נח^a 34
 | נח^a נח^a || נח^a נח^a | נח^a נח^a | נח^a נח^a 35
 | נח^a נח^a | נח^a נח^a | נח^a נח^a | נח^a נח^a 36
 נח^a נח^a | נח^a נח^a | נח^a נח^a | נח^a נח^a 37
 כל | נח^a נח^a | נח^a נח^a | נח^a נח^a 38
 | נח^a נח^a | נח^a נח^a | נח^a נח^a | נח^a נח^a 39
 נח^a נח^a | נח^a נח^a | נח^a נח^a | נח^a נח^a 40
 | נח^a נח^a | נח^a נח^a | נח^a נח^a | נח^a נח^a 41
 נח^a נח^a | נח^a נח^a | נח^a נח^a | נח^a נח^a 42
 | נח^a נח^a | נח^a נח^a | נח^a נח^a | נח^a נח^a

DISSIMILIA IN COD. CURETON.

נח^a + ^a § 33 | נח^a נח^a 32 | נח^a נח^a 31
 נח^a 35 (r. 7b) | נח^a נח^a | נח^a נח^a | נח^a נח^a + ^b
 נח^a נח^a 36 | נח^a נח^a | נח^a נח^a | נח^a נח^a + ^b
 נח^a + ^b | נח^a נח^a 40 | נח^a נח^a | נח^a נח^a 39 | § 38 | נח^a + ^a 37
 | נח^a נח^a | נח^a נח^a 42 | נח^a - ^c | נח^a נח^a 41

SIMILIA IN ALIIS CODD.

31¹ D d om. v. 30. 33¹ k om. τοῖς ἀρχαίοις 35¹ Pesh. נח^a Diat. ar. נח^a = sub
 36¹ Pesh. idem. = in eo 39¹ D d k om. δεξιάν 39² a b c f ff₁ g₁ aur. praebe*
 41¹ D a b c d g₁ k ἐν, adhuc Diat. ar. = et 41² D a b c d ff₁ g₁ k aur. Diat. ar. ἄλλα, alia

* Diat. ar. נח^a = καὶ στρέψον

f. 89b

43. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴³
44. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴⁴
45. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴⁵
46. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴⁶
47. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴⁷
48. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴⁸
- VI. I. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{VI. I.}
2. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{2.}
3. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{3.}
4. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{4.}
5. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{5.}
6. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{6.}

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- 43 ^a + וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴³
- 44 ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴⁴
- 46 ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴⁶
- 48 ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ⁴⁸
- VI. I. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{VI. I.}
2. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{2.}
3. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{3.}
4. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{4.}
5. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{5.}
6. ^a וְאֵלֶּיךָ יִשְׁתָּחֲוֶה ^b וְלֹא יִשְׁתָּחֲוֶה ^c לְאֵלֹהִים אֲחֵרִים. ^{6.}

SIMILIA IN ALIIS CODD.

- 45 ¹⁻² a c f f₁ g; aur. Diat. ar. *bonos et malos* Pesh. idem. 46 ¹ N om. οὐχί 46 ² k om. v. 47. vi. 4 ¹ L ἐν τῷ φανερωθῆναι a b c g; in palam. f q in manifesto. Pesh. idem. Diat. ar. = palam. 6 ¹ a b c f f₁ k Diat. ar. om. σου 6 ²⁻² D τῷ πατρὶ σου ἐν τῷ κρυπτῷ a b c d f f₁ q aur. Diat. ar. *patrem tuum in absconso* (c Diat. ar. *abscondito* d *occulto*) k *patrem uestrum in absconsodito*

14

16

r. 10b מוהו קוהוה | קוה קוה מל קוהו מל | קוה קוה^a מוהו
 4 מוהו | קוה: קוה^b מל קוה^a | קוה מוהו קוהוה | קוה
 | קוה^d קוהוה קוה | קוה מוהו קוה קוה | קוה קוה קוה
 קוהוה^e קוה | קוהוה קוהוה
 5 קוה^b קוה^c מוהו | קוה קוה קוה^b | מל קוה^a קוה¹ קוה⁵
 7 קוה^a מל | קוה⁷ קוה קוהוה | קוה קוה^a , קוה , קוה¹
 8 | קוה^b קוה , קוה מל | קוה קוה^a קוה^b קוה⁸ | קוהוה קוה
 9 | קוה⁹ קוה קוהוה | קוה קוה^c קוה | קוה קוה קוה
 קוה^d | קוה^c קוה^a מל קוה¹ | קוה קוה^a קוה קוה
 || קוה קוה קוה | קוה קוה קוה | קוה קוה קוה
 קוה קוה | קוה קוה קוה² קוה² קוה² | קוה קוה קוה
 10 | קוה קוה קוה^b | קוה קוה קוה קוה^a | קוה קוה קוה
 קוהוה | קוה² קוה^c קוה² קוה² | קוה קוה קוה
 11 | קוה קוה^b | קוה קוה^a 11 | קוה | קוה קוה³
 קוה | קוה קוה קוה | קוה קוה קוה | קוה קוה קוה
 12 קוה | קוה קוה קוה¹² | קוה קוה קוה | קוה קוה
 13 | קוה קוה קוה¹³ קוה | קוה קוה קוה | קוה קוה

DISSIMILIA IN COD. CURETON.

קוה קוה^c קוה^d | קוה^c . קוה^b קוה^a 4 קוה^a 3
 קוה^a 6 מל קוה^a + ^c . קוה^b . קוה^a 5
 קוה^a 9 קוה^a + ^c קוה קוה^b קוה^a 8 קוה^a 7
 קוה - ^f | קוה^c קוה^d . קוה^c . קוה^b . קוה^a
 . קוה קוה קוה קוה קוה קוה^c קוה^b קוה^a 10
 קוה^a 13 קוה^a 12 (f. 11b) . קוה^b + קוה קוה^a 11

SIMILIA IN ALIIS CODD.

5 § 1-1 a Post ... b c f g, k q Post haec autem 6 ¹ N k om. κύριε 9 1-1 f habens
 sub potestatem meam 9 2-2 a b c g, dico 10 ¹ N L C b c f ff, aur. Pesh. Diat. ar. om.
 παρ' οὐδενί 10 2-2 Pesh. idem. Diat. ar. = τοιαύτην 10 ³ b c ff, g, aur. Diat. ar.
 non inveni f nec ... inveni 12 ¹ N ἐξελεύσονται a b c g, q ibunt k exient Pesh. =
 exibunt

കുറച്ചു നാൾ | എന്താ കുറച്ചുനാൾ | കുറച്ചു ദിനം അതിന്നു ലഭിക്കും^b
: മലയാളം | മലയാളം^c
കുറച്ചു | കുറച്ചു നാൾ കുറച്ചു | കുറച്ചു ദിനം^a കുറച്ചു¹⁴ 14
| കുറച്ചു നാൾ¹ കുറച്ചു | കുറച്ചു¹⁵ . കുറച്ചു നാൾ | കുറച്ചുനാൾ കുറച്ചു¹⁵
കുറച്ചു¹⁶ | കുറച്ചു² കുറച്ചു കുറച്ചു | കുറച്ചു കുറച്ചു കുറച്ചു¹⁶ 16
കുറച്ചു | കുറച്ചു കുറച്ചു കുറച്ചു കുറച്ചു | കുറച്ചു കുറച്ചു കുറച്ചു^a കുറച്ചു¹⁶ | കുറച്ചു¹⁶
കുറച്ചു^b | കുറച്ചു കുറച്ചു കുറച്ചു കുറച്ചു | കുറച്ചു കുറച്ചു കുറച്ചു^a കുറച്ചു¹⁶ | കുറച്ചു¹⁶
| കുറച്ചു കുറച്ചു കുറച്ചു കുറച്ചു | കുറച്ചു^a കുറച്ചു കുറച്ചു കുറച്ചു | കുറച്ചു¹⁷ 17
| കുറച്ചു¹⁶ | കുറച്ചു¹⁶ കുറച്ചു^a കുറച്ചു¹⁸ | കുറച്ചു¹⁸ കുറച്ചു കുറച്ചു^b 18
കുറച്ചു¹⁹ കുറച്ചു¹⁹ | കുറച്ചു^d കുറച്ചു^c കുറച്ചു¹⁹ | കുറച്ചു¹⁹ കുറച്ചു¹⁹ 19
^a കുറച്ചു²⁰ . കുറച്ചു | കുറച്ചു കുറച്ചു കുറച്ചു | കുറച്ചു കുറച്ചു^a കുറച്ചു²⁰ | കുറച്ചു²⁰
| കുറച്ചു²⁰ | കുറച്ചു²⁰ കുറച്ചു²⁰ | കുറച്ചു²⁰ കുറച്ചു²⁰ | കുറച്ചു²⁰ കുറച്ചു²⁰ 20
| കുറച്ചു²¹ കുറച്ചു^d | കുറച്ചു²¹ കുറച്ചു²¹ കുറച്ചു²¹ | കുറച്ചു²¹ കുറച്ചു²¹ 21
കുറച്ചു²¹ | കുറച്ചു²¹ കുറച്ചു²¹ കുറച്ചു²¹ | കുറച്ചു²¹ കുറച്ചു²¹ കുറച്ചു²¹ | കുറച്ചു²¹ കുറച്ചു²¹ 21
കുറച്ചു²² | കുറച്ചു²² കുറച്ചു²² കുറച്ചു²² | കുറച്ചു²² കുറച്ചു²² കുറച്ചു²² | കുറച്ചു²² കുറച്ചു²² 22
കുറച്ചു²² കുറച്ചു²² കുറച്ചു²² കുറച്ചു²² | കുറച്ചു²² കുറച്ചു²² കുറച്ചു²² കുറച്ചു²² | കുറച്ചു²² കുറച്ചു²² 22
കുറച്ചു²³ | കുറച്ചു²³ കുറച്ചു²³ കുറച്ചു²³ || കുറച്ചു²³ കുറച്ചു²³ 23
| കുറച്ചു²⁴ കുറച്ചു²⁴ കുറച്ചു²⁴ കുറച്ചു²⁴ | കുറച്ചു²⁴ കുറച്ചു²⁴ കുറച്ചു²⁴ കുറച്ചു²⁴ | കുറച്ചു²⁴ കുറച്ചു²⁴ 24
കുറച്ചു²⁵ | കുറച്ചു²⁵ കുറച്ചു²⁵ കുറച്ചു²⁵ കുറച്ചു²⁵ | കുറച്ചു²⁵ കുറച്ചു²⁵ കുറച്ചു²⁵ കുറച്ചു²⁵ | കുറച്ചു²⁵ കുറച്ചു²⁵ 25

DISSIMILIA IN COD. CURETON.

കുറച്ചു + ^b കുറച്ചു^a § 16 കുറച്ചു^a § 14 കുറച്ചു^c കുറച്ചു^b 13
കുറച്ചു^c + കുറച്ചു^b കുറച്ചു^a § 18 കുറച്ചു^b കുറച്ചു^a 17
കുറച്ചു^d കുറച്ചു^c കുറച്ചു^b കുറച്ചു^a 20 കുറച്ചു^a 19 കുറച്ചു^d -
(viii. 23—x. 31 കുറച്ചു deest Cureton.) § 23 കുറച്ചു + ^a 22

SIMILIA IN ALIIS CODD.

13 ¹ Pesh. idem. Diat. ar. = illi 15 ¹⁻¹ fam.¹³ εὐθὺς 15 ² L fam.¹ αὐτοῖς a b c f ff, g, i
aur. eis 16 ¹ k illa 18 ¹⁻¹ Pesh. idem. N fam.¹ ὄχλους C πολλοὺς ὄχλους Diat. ar.
= a b ff, q aur. turbas multas c g, turbam multam k quia turbas multas 22 ¹ N b c k q om.
Ἰησοῦς 25 ¹ C L fam.¹ οἱ μαθηταί (fam.¹ + αὐτοῦ) Pesh. Diat. ar. = b g, q discipuli ejus

18 וְיֵשׁוּעַ אָמַר . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 19 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 20 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 21 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 22 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 23 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 f. 115a | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 24 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 25 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 26 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 27 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 28 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 29 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 30 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 || אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 31 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 32 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 33 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .
 | אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן . אֲנִי אֶמְצָא כֹהֵן .

DISSIMILIA IN COD. CURETON.
 (viii. 23—x. 31 deest Cureton.)

SIMILIA IN ALIIS CODD.

22 ¹ D a b c d k q om. Ἰησοῦς 27 ¹ L a k om. καὶ λέγοντες 30 ¹⁻¹ a Diat. ar. = *statim*
 Pesh. כחש = g, *confestim* 32 ¹ Pesh. Diat. ar. om. ἰδοὺ 33 ¹ D a d k Diat. ar. om. v. 34.

35 כחם חלף | כחם חלף | כחם חלף ³⁵ 35
 36 חלף חלף | חלף חלף | חלף חלף ³⁶ 36
 37 חלף חלף | חלף חלף | חלף חלף ³⁷ 37
 38 חלף חלף | חלף חלף | חלף חלף ³⁸ 38
 I X. חלף חלף | חלף חלף | חלף חלף ¹ 1
 f. 115b חלף חלף | חלף חלף | חלף חלף ¹ 1
 2 חלף חלף | חלף חלף | חלף חלף ² 2
 3 חלף חלף | חלף חלף | חלף חלף ³ 3
 4 חלף חלף | חלף חלף | חלף חלף ⁴ 4
 5 חלף חלף | חלף חלף | חלף חלף ⁵ 5
 6 חלף חלף | חלף חלף | חלף חלף ⁶ 6
 7 חלף חלף | חלף חלף | חלף חלף ⁷ 7
 8 חלף חלף | חלף חלף | חלף חלף ⁸ 8
 9 חלף חלף | חלף חלף | חלף חלף ⁹ 9
 10 חלף חלף | חלף חלף | חלף חלף ¹⁰ 10
 II חלף חלף | חלף חלף | חלף חלף ¹¹ 11
 12 חלף חלף | חלף חלף | חלף חלף ¹² 12
 13 חלף חלף | חלף חלף | חלף חלף ¹³ 13

DISSIMILIA IN COD. CURETON.

(viii. 23—x. 31 deest Cureton.)

SIMILIA IN ALIIS CODD.

x. I ¹ Pesh. om. $\pi\acute{\alpha}\sigma\alpha\nu$ 3 ¹ a b g_r q om. $\kappa\alpha\iota$ $\Theta\alpha\delta\delta\alpha\iota\omicron\varsigma$ 4 ¹ b c ff_r g_r k q aur. Pesh. om. $\kappa\alpha\iota$
 12 ¹⁻² k domum Pesh. חלף 13 ¹ D $\epsilon\sigma\tau\epsilon$ d erit 13 ² D d om. η $\acute{\alpha}\gamma\iota\alpha$

24

12 יֵשׁוּעַ אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 13 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 14 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 15 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 16 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 17 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 18 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 19 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 20 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 21 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 22 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 23 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 24 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם

DISSIMILIA IN COD. CURETON.

12 + א 12 אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 13 + א 13 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 14 + א 14 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 15 + א 15 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 16 + א 16 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 17 + א 17 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 18 + א 18 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 19 + א 19 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 20 + א 20 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 21 + א 21 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 22 + א 22 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם
 23 + א 23 וְהָאֵלֹהִים יִשְׁפָּטֵם לְכֹל חֵטְאָם אֲשֶׁר עָשׂוּ לֹא יִשְׁפָּטֵם
 24 + א 24 וְכֵן אָמַר לָהֶם אֲנִי אֶמְסַח בָּהֶם אֶת הַמַּלְאָכִים אֲשֶׁר בָּהֶם

SIMILIA IN ALIIS CODD.

19¹ CDL *fam.*¹ τέκνων αὐτῆς a c d f f₁ g₁ q aur. *filiis suis* k *omnibus filis suis* 20¹ Pesh.
 idem. g₁ *Ihs* Diat. ar. = *fam.*¹ *fam.*¹³ ὁ Ἰησοῦς 20² D Diat. ar. d g₁ om. αὐτοῦ
 21¹ Pesh. *καὶ εἶπεν* = *et dicebat* Diat. ar. = *et dixit* 23¹ Ferr. ἡ . . . ὑψώθη
 23² Pesh. = *ea quae* Diat. ar. = f g₁ q *quae* *fam.*¹³ f g₁ q Pesh. Diat. ar. om. μὴ

DISSIMILIA IN COD. CURETON.

SIMILIA IN ALIIS CODD.

25/

30

ἰσχυρ | ἰσχυρ^b , καὶ ἰσχυρ | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 12
 12 . ἰσχυρ^c ἰσχυρ^a , ἰσχυρ^b καὶ ἰσχυρ^a 12
 13 , ἰσχυρ^b | καὶ ἰσχυρ^a καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 13
 14 . ἰσχυρ^a ἰσχυρ^a | ἰσχυρ^a ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 14
 15 | ἰσχυρ^a καὶ ἰσχυρ^a , ἰσχυρ^a καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 15
 16 ἰσχυρ^a 16 | ἰσχυρ^a ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 16
 17 ἰσχυρ^a | ἰσχυρ^a καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 17
 18 ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 18
 19 ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 19
 20 καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 20
 21 καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 21
 22 | καὶ ἰσχυρ^a καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 22
 23 | καὶ ἰσχυρ^a καὶ ἰσχυρ^a | καὶ ἰσχυρ^a καὶ ἰσχυρ^a 23

DISSIMILIA IN COD. CURETON.

ἰσχυρ^c ἰσχυρ^a + ^b ἰσχυρ^a 12 καὶ ἰσχυρ^a + ^b καὶ - ^a 11
 καὶ ἰσχυρ^a 14 (f. 23b) . καὶ ἰσχυρ^a + ^c καὶ ἰσχυρ^a 13
 καὶ ἰσχυρ^a καὶ ἰσχυρ^a . καὶ ἰσχυρ^a καὶ ἰσχυρ^a . καὶ ἰσχυρ^a καὶ ἰσχυρ^a 15
 17 ἰσχυρ^a 16 καὶ ἰσχυρ^a 16 καὶ ἰσχυρ^a 16
 19 ἰσχυρ^a 19 καὶ ἰσχυρ^a 19 καὶ ἰσχυρ^a 19
 21 καὶ ἰσχυρ^a 21 καὶ ἰσχυρ^a 21 καὶ ἰσχυρ^a 21
 22 καὶ ἰσχυρ^a 22 καὶ ἰσχυρ^a 22 καὶ ἰσχυρ^a 22
 23 καὶ ἰσχυρ^a 23 καὶ ἰσχυρ^a 23 καὶ ἰσχυρ^a 23

SIMILIA IN ALIIS CODD.

xiv. 12 ¹ k om. προσελθόντες 14 ¹ a b om. ἐξέλθων 18 ¹ D fam. ¹ a b d ff₂ g₁ q aur.
 Diat. ar. om. ὦδε 22 ¹ N C ff₁ om. εὐθέως 23 ¹ ff₁ illos

| כחשח²⁴ כח²⁴ | ,מאמאמא כח²⁴ | כח²⁴ כח²⁴ אבאלא²⁴ 24
 | אבאלא²⁴ כח²⁴ | * * * * *^{-b} || כח²⁴ * * * * *^a
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 25
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 26
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 27
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 28
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 29
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 30
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 31
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 32
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 33
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 34
 | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 35

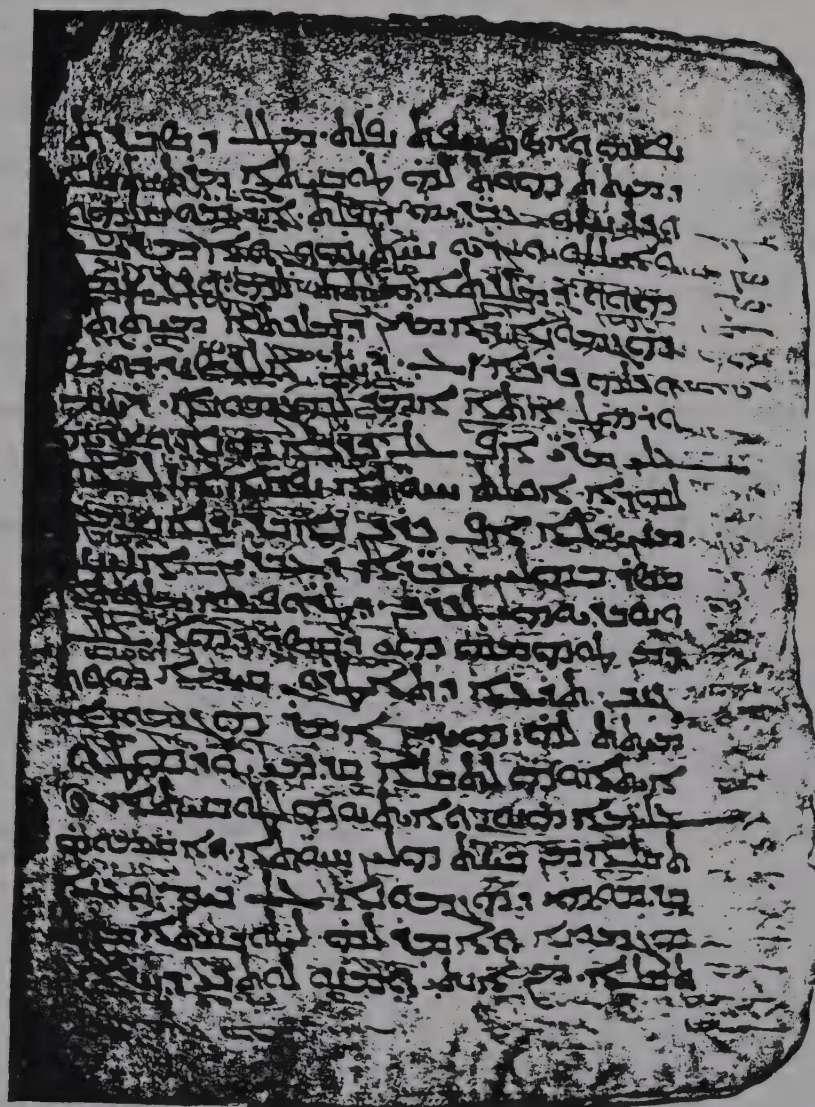
DISSIMILIA IN COD. CURETON.

b. כח²⁴ (f. 24a) | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 24
 a. כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 26
 b. כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 28
 c. כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 30
 d. כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 32
 e. כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 34
 f. כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ | כח²⁴ כח²⁴ 35

SIMILIA IN ALIIS CODD.

25 ¹ Pesh. idem = Ieshua Diat. ar. = a b c f Iesus e ff₂ ilh̄s 25 ² Pesh. idem = aquas
 Diat. ar. = aquam 26 ¹ N. fam. ¹ a b c e ff₁ ff₂ g₁ q aur. om. μαθηταί 28 ¹⁻¹ ff₁ Simon
 Petrus 30 ¹ Pesh. כח²⁴ = vehementem B C D L fam. ¹ ισχυρόν Diat. ar. = a b c d e
 f ff₁ ff₂ g₁ q aur. ualidum 33 ¹ D L ἐλθόντες fam. ¹³ προσελθόντες Pesh. = d uenientes
 Diat. ar. = a b c e f ff₂ g₁ q aur. uenerunt

13 אלכסנדר. 13¹³ מן המן | חסד אלהים ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} 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^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot}



SINAI PALIMPSEST

[Fol. 176]

Script sup.: THEKLA

Script inf.: MATTHEW XVIII. 9-21

- 8 ^{f. 17b} ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} 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^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} <

19 10
 20 20
 21 21
 22 22
 23 23
 24 24
 25 25
 26 26
 27 27
 28 28

DISSIMILIA IN COD. CURETON.

[illegible]

SIMILIA IN ALIIS CODD.

20 ¹ D Oυκ εστιν	d nou enim sunt	20 ²⁻² D παρ οισ ουκ εμει	d apud quos non ero
g ₁ v. 20,	Ubi enim sunt duo uel tres congregati in nomine meo ibi sum et ego in medio eorum		
	Non enim sunt congregati . . . in nomine meo inter quos ego non sum,	22 ¹ ff ₁ om.	
δ Ἰησοῦς	22 ²⁻² Pesh. idem = septem septem	Diat.ar. = septies septies	25 ¹ fam. ¹ g ₁
om. δ κύριος	26 ¹ Pesh. om. οὖν	26 ²⁻² a ad pedes domini sui,	26 ³ c e f
dominum suum	26 ⁴ D b d e ff ₁ [*] om. σοι	28 ¹ Pesh. idem.	Diat.ar. = e f mihi
28 ² a b c d e f ff ₁ ff ₂ g ₁ aur. Pesh. Diat.ar. om. εἰ			

f. 14a
16

ሐይቅ^a 8 ሕ.ጽሐፍ ያለ ይህ ጽሕፈት^a 7 ሕ.ጽሐፍ^b ይህንን +^a 6
 ሕይቅ^a IO (f. 31a) ጠንቀቅ +^c ጽሕፈት ጽሕፈት^b ሕይቅ^a 9 ጽሕፈት +^b ሕይቅ^a 10
 ጽሕፈት +^d ጽሕፈት^c ጽሕፈት^b ሕይቅ^a 12 ጽሕፈት ሕይቅ^a 11 ሕይቅ^a 11
 ጽሕፈት -^a § 16 ሕይቅ^a 15 ሕይቅ^a 14 § 13
 ጽሕፈት^c ጽሕፈት^d ሕይቅ^a 17 ጽሕፈት +^b ሕይቅ^a 17

9¹ d ff_r *adulterii* Pesh. idem = *adulterium* 16¹ Pesh. om. ἰδοὺ 16² C ἀγαθὴ
b c f ff₂ g₁ aur. *bone* q *bonae* (sic) Pesh. idem. 16³ M κληρονομήσω

29 ³⁰ ሆኑኑ³⁰ . እጅግ ምላሽ ወኑኑ እው እኩሉ . ለህግኑ ምላሽ ወኑኑ ምላሽ²⁹
 30 . ሆኑኑ ወኑኑ ምላሽ . ምላሽ ወኑኑ ምላሽ . ምላሽ ወኑኑ ምላሽ²⁹
 31 ምላሽ¹ . ምላሽ ወኑኑ ምላሽ ምላሽ³¹ . ምላሽ ወኑኑ ምላሽ¹
 32 ምላሽ³² . ምላሽ ወኑኑ ምላሽ ምላሽ¹ . ምላሽ ወኑኑ ምላሽ¹
 33 ምላሽ ምላሽ³³ ምላሽ ወኑኑ ምላሽ ምላሽ¹ . ምላሽ ወኑኑ
 34 ምላሽ . ምላሽ ወኑኑ ምላሽ ምላሽ³⁴ . ምላሽ ወኑኑ ምላሽ¹
 . . . ምላሽ ምላሽ ምላሽ

XXI. 1 . እኩሉ ዕጵዳ ምላሽ ምላሽ¹ . ምላሽ ዕጵዳ ምላሽ¹ . ምላሽ ዕጵዳ ምላሽ¹
 2 ¹ እው እኩሉ¹ ምላሽ² . ምላሽ ዕጵዳ ምላሽ¹ ምላሽ ዕጵዳ ምላሽ¹
 . ምላሽ ዕጵዳ ምላሽ¹ . ምላሽ ዕጵዳ ምላሽ¹ ምላሽ ዕጵዳ ምላሽ¹
 3 ምላሽ ምላሽ³ . ምላሽ ዕጵዳ ምላሽ³ . ምላሽ ዕጵዳ ምላሽ³
 4 ምላሽ ዕጵዳ ምላሽ⁴ . ምላሽ ዕጵዳ ምላሽ⁴ . ምላሽ ዕጵዳ ምላሽ⁴
 5 . ምላሽ ዕጵዳ ምላሽ⁵ . ምላሽ ዕጵዳ ምላሽ⁵ . ምላሽ ዕጵዳ ምላሽ⁵
 6 ምላሽ . ምላሽ ዕጵዳ ምላሽ⁶ . ምላሽ ዕጵዳ ምላሽ⁶ . ምላሽ ዕጵዳ ምላሽ⁶
 7 ምላሽ ዕጵዳ ምላሽ⁷ . ምላሽ ዕጵዳ ምላሽ⁷ . ምላሽ ዕጵዳ ምላሽ⁷
 8 ምላሽ ዕጵዳ ምላሽ⁸ . ምላሽ ዕጵዳ ምላሽ⁸ . ምላሽ ዕጵዳ ምላሽ⁸
 . ምላሽ ዕጵዳ ምላሽ⁹ . ምላሽ ዕጵዳ ምላሽ⁹ . ምላሽ ዕጵዳ ምላሽ⁹
 9 ምላሽ . ምላሽ ዕጵዳ ምላሽ⁹ . ምላሽ ዕጵዳ ምላሽ⁹ . ምላሽ ዕጵዳ ምላሽ⁹
 . ምላሽ ዕጵዳ ምላሽ¹⁰ . ምላሽ ዕጵዳ ምላሽ¹⁰ . ምላሽ ዕጵዳ ምላሽ¹⁰
 10 ምላሽ¹¹ . ምላሽ ዕጵዳ ምላሽ¹¹ . ምላሽ ዕጵዳ ምላሽ¹¹ . ምላሽ ዕጵዳ ምላሽ¹¹
 11 ምላሽ¹² . ምላሽ ዕጵዳ ምላሽ¹² . ምላሽ ዕጵዳ ምላሽ¹² . ምላሽ ዕጵዳ ምላሽ¹²
 12 ምላሽ ዕጵዳ ምላሽ¹³ . ምላሽ ዕጵዳ ምላሽ¹³ . ምላሽ ዕጵዳ ምላሽ¹³
 13 ምላሽ ዕጵዳ ምላሽ¹⁴ . ምላሽ ዕጵዳ ምላሽ¹⁴ . ምላሽ ዕጵዳ ምላሽ¹⁴
 14 ምላሽ¹⁵ . ምላሽ ዕጵዳ ምላሽ¹⁵ . ምላሽ ዕጵዳ ምላሽ¹⁵ . ምላሽ ዕጵዳ ምላሽ¹⁵
 15 ምላሽ ዕጵዳ ምላሽ¹⁶ . ምላሽ ዕጵዳ ምላሽ¹⁶ . ምላሽ ዕጵዳ ምላሽ¹⁶
 16 ምላሽ ምላሽ¹ . ምላሽ ዕጵዳ ምላሽ¹ . ምላሽ ዕጵዳ ምላሽ¹ . ምላሽ ዕጵዳ ምላሽ¹

SIMILIA IN ALIIS CODD.

30 ¹ N D fam.¹³ b c d e ff₁ ff₂ n om. κίριε 31 ¹⁻¹ Pesh. ምላሽ ዕጵዳ ምላሽ¹ ምላሽ¹
 = At illi magis elevarunt vocem suam 21. 1 ¹⁻¹ fam.¹³ τῶν μαθητῶν αὐτοῦ Pesh. idem.
 r₁ Diat. ar. = ex discipulis suis (r₁ om. suis) 2 ¹⁻¹ Pesh. idem = villum istam 7 ¹ Diat. ar.
 Pesh. = c Iesus ff₂ ih̄s 12 ¹ Pesh. idem. C D fam.¹ τοῦ θεοῦ Diat. ar. = a c d e f ff₁ ff₂ g₁ q
 aur. Dei 15 ¹⁻¹ fam.¹³ οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς 16 ¹ Diat. ar. om. αὐ: ᾧ

17 ἡ δὲ ἀποκρίσας αὐτῷ ἔφη· ὁ κύριός ἐστιν ὁ κύριος. 17
 18 ὁ κύριός ἐστιν ὁ κύριος. 18
 19 ὁ κύριός ἐστιν ὁ κύριος. 19
 20 ὁ κύριός ἐστιν ὁ κύριος. 20
 21 ὁ κύριός ἐστιν ὁ κύριος. 21
 22 ὁ κύριός ἐστιν ὁ κύριος. 22
 23 ὁ κύριός ἐστιν ὁ κύριος. 23
 24 ὁ κύριός ἐστιν ὁ κύριος. 24
 25 ὁ κύριός ἐστιν ὁ κύριος. 25
 26 ὁ κύριός ἐστιν ὁ κύριος. 26
 27 ὁ κύριός ἐστιν ὁ κύριος. 27

DISSIMILIA IN COD. CURETON.

ἡ δὲ ἀποκρίσας αὐτῷ ἔφη· ὁ κύριός ἐστιν ὁ κύριος. 21	ὁ κύριός ἐστιν ὁ κύριος. 20
ὁ κύριός ἐστιν ὁ κύριος. 24	ὁ κύριός ἐστιν ὁ κύριος. 22
ὁ κύριός ἐστιν ὁ κύριος. 26	ὁ κύριός ἐστιν ὁ κύριος. 25
	ὁ κύριός ἐστιν ὁ κύριος. 27

SIMILIA IN ALIIS CODD.

23¹ a b c e ff₁ r₁ om. διδάσκοντι

25¹ D L b d e q r₁ Pesh. Diat.ar. om. οὐν

[illegible]

DISSIMILIA IN COD. CURETON.

[illegible]

[* sic]

SIMILIA IN ALIIS CODD.

29 ¹⁻¹ Pesh. ܡܟ ܡܫ ܡܠ ܢܥܕܠ ܝܡܢܐ¹ οὐ θέλω a Non Diat. ar. = b c d e f f₁ f₂
g₁ q aur. *Nolo* 29 ²⁻² Pesh. ܕܝܟܐ ܝܐܪܪܐܟ ܡܬܝ ܡܠܝܡܢܐ ܢܥܠ ܝܡܢܐ¹ ὑστερον
(*fam.*¹ + δε) μεταμεληθεῖς ἀπῆλθε D ὑστερον δε μεταμεληθεῖς ἀπῆλθεν εἰς τὸν ἀμπελωῖτα.
a b e f₁ *Et* (b e om. *Et*) *postea*, *paenitentia motus* (f₁ *ductus*) *abiit in vineam*. c d f₂ g₁ *postea*
autem (f₂ *uero*) *poenitentia ductus* (c f₂ *motus*) *iit* (c f₂ g₁ *abiit*) *in uineam* f g₁ q r₁ aur.
Postea (f *post*) *autem* (aur. *uero*) *paenitentia motus abiit*, Diat. ar. = *Tandem vero poenituit*,
et abiit. 30 ¹⁻¹ Pesh. ܕܝܟ ܡܠܐ ܝܐܝܢܐ ܡܟ ܢܥܠ ܝܡܢܐ¹ ἐγὼ, κύριε, καὶ οὐκ
ἀπῆλθε D εγω κῆ ὑπαγω και ουκ ἀπῆλθεν a eo domine et non . . . cit d ego dme eo et
non iit. b c e f₁ g₁ q r₁ aur. eo domine et non abiit (b e g₁ q iit) f eo, domine, et non ibit.
f₂ eo domē et non habiit Diat. ar. = *Utique, Domine; et non iuit*. 31 ¹ D *fam.*¹³
ο αἰσχατος B ὁ ὑστερος a b d e f₁ f₂ g₁ r₁ aur. *novissimus* 32 ¹ D c d e Diat. ar.

ಹುತಾಶಕ² | ಕಡೆಗಲಾ ಅಂಜಿ ಒಕ್ಕನ | .ಏನು ಕೂಡ ಮಾಡಿ¹

I XXII.
2

[illegible]

37¹ Pesh. idem = *fortasse* b c e ff₂
43² D b d e ff₁* r₁ om. v. 44.

23 24 25 26 27 28 29

17 ^a 18 ^a 19 ^a 20 (p. 37a) 21 ^a 22 ^a 23 ^a 24 ^a 25 ^a 26 ^a 27 ^a 28 ^a

60

1. 45b
 46
 1 XXIII.
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DISSIMILIA IN COD. CURETON.

46 π^a π^b π^c π^d π^e π^f π^g π^h π^i π^j π^k π^l π^m π^n π^o π^p π^q π^r π^s π^t π^u π^v π^w π^x π^y π^z π^{aa} π^{ab} π^{ac} π^{ad} π^{ae} π^{af} π^{ag} π^{ah} π^{ai} π^{aj} π^{ak} π^{al} π^{am} π^{an} π^{ao} π^{ap} π^{aq} π^{ar} π^{as} π^{at} π^{au} π^{av} π^{aw} π^{ax} π^{ay} π^{az} π^{a1} π^{a2} π^{a3} π^{a4} π^{a5} π^{a6} π^{a7} π^{a8} π^{a9} π^{a0} π^{a10} π^{a11} π^{a12} π^{a13} π^{a14} π^{a15} π^{a16} π^{a17} π^{a18} π^{a19} π^{a20} π^{a21} π^{a22} π^{a23} π^{a24} π^{a25} π^{a26} π^{a27} π^{a28} π^{a29} π^{a30} π^{a31} π^{a32} π^{a33} π^{a34} π^{a35} π^{a36} π^{a37} π^{a38} π^{a39} π^{a40} π^{a41} π^{a42} π^{a43} π^{a44} π^{a45} π^{a46} π^{a47} π^{a48} π^{a49} π^{a50} π^{a51} π^{a52} π^{a53} π^{a54} π^{a55} π^{a56} π^{a57} π^{a58} π^{a59} π^{a60} π^{a61} π^{a62} π^{a63} π^{a64} π^{a65} π^{a66} π^{a67} π^{a68} π^{a69} π^{a70} π^{a71} π^{a72} π^{a73} π^{a74} π^{a75} π^{a76} π^{a77} π^{a78} π^{a79} π^{a80} π^{a81} π^{a82} π^{a83} π^{a84} π^{a85} π^{a86} π^{a87} π^{a88} π^{a89} π^{a90} π^{a91} π^{a92} π^{a93} π^{a94} π^{a95} π^{a96} π^{a97} π^{a98} π^{a99} π^{a100} π^{a101} π^{a102} π^{a103} π^{a104} π^{a105} π^{a106} π^{a107} π^{a108} π^{a109} π^{a110} π^{a111} π^{a112} π^{a113} π^{a114} π^{a115} π^{a116} π^{a117} π^{a118} π^{a119} π^{a120} π^{a121} π^{a122} π^{a123} π^{a124} π^{a125} π^{a126} π^{a127} π^{a128} π^{a129} π^{a130} π^{a131} π^{a132} π^{a133} π^{a134} π^{a135} π^{a136} π^{a137} π^{a138} π^{a139} π^{a140} π^{a141} π^{a142} π^{a143} π^{a144} π^{a145} π^{a146} π^{a147} π^{a148} π^{a149} π^{a150} π^{a151} π^{a152} π^{a153} π^{a154} π^{a155} π^{a156} π^{a157} π^{a158} π^{a159} π^{a160} π^{a161} π^{a162} π^{a163} π^{a164} π^{a165} π^{a166} π^{a167} π^{a168} π^{a169} π^{a170} π^{a171} π^{a172} π^{a173} π^{a174} π^{a175} π^{a176} π^{a177} π^{a178} π^{a179} π^{a180} π^{a181} π^{a182} π^{a183} π^{a184} π^{a185} π^{a186} π^{a187} π^{a188} π^{a189} π^{a190} π^{a191} π^{a192} π^{a193} π^{a194} π^{a195} π^{a196} π^{a197} π^{a198} π^{a199} π^{a200} π^{a201} π^{a202} π^{a203} π^{a204} π^{a205} π^{a206} π^{a207} π^{a208} π^{a209} π^{a210} π^{a211} π^{a212} π^{a213} π^{a214} π^{a215} π^{a216} π^{a217} π^{a218} π^{a219} π^{a220} π^{a221} π^{a222} π^{a223} π^{a224} π^{a225} π^{a226} π^{a227} π^{a228} π^{a229} π^{a230} π^{a231} π^{a232} π^{a233} π^{a234} π^{a235} π^{a236} π^{a237} π^{a238} π^{a239} π^{a240} π^{a241} π^{a242} π^{a243} π^{a244} π^{a245} π^{a246} π^{a247} π^{a248} π^{a249} π^{a250} π^{a251} π^{a252} π^{a253} π^{a254} π^{a255} π^{a256} π^{a257} π^{a258} π^{a259} π^{a260} π^{a261} π^{a262} π^{a263} π^{a264} π^{a265} π^{a266} π^{a267} π^{a268} π^{a269} π^{a270} π^{a271} π^{a272} π^{a273} π^{a274} π^{a275} π^{a276} π^{a277} π^{a278} π^{a279} π^{a280} π^{a281} π^{a282} π^{a283} π^{a284} π^{a285} π^{a286} π^{a287} π^{a288} π^{a289} π^{a290} π^{a291} π^{a292} π^{a293} π^{a294} π^{a295} π^{a296} π^{a297} π^{a298} π^{a299} π^{a300} π^{a301} π^{a302} π^{a303} π^{a304} π^{a305} π^{a306} π^{a307} π^{a308} π^{a309} π^{a310}

SIMILIA IN ALIIS CODD.

46 ¹ D^{fam.} ὤρασ a d q hora xxiii. 3 ¹ N om. καὶ τηρεῖτε 5 ¹ Pesh. idem = τῶν
 ἱματίων αὐτῶν L τῶν ἱματίων f ff₂ q uestimentorum suorum. Diat. ar. = velamentorum
 suorum. 7 ¹⁻¹ D^{fam.} ¹³ : ῥαββεῖ ῥαββεῖ : d magister magister 10 ¹ fam. ¹ a d e r₁
 om. εἰς 11 ¹ a Qui vult r₁ qui uero vult 12 ¹ Pesh. idem = γάρ

26 26 ¹ פתית פתית פתית | למתן מלכות | למתן מלכות | למתן מלכות

מלכות :

27 27 ² מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

מלכות פתית | פתית פתית | פתית פתית | פתית פתית

28 28 ³ מלכות פתית | פתית פתית | פתית פתית | פתית פתית

f. 135b | פתית פתית | פתית פתית | פתית פתית

29 29 ⁴ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

30 30 ⁵ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

מלכות פתית | פתית פתית | פתית פתית | פתית פתית

31 31 ⁶ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

32 32 ⁷ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

33 33 ⁸ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

34 34 ⁹ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

מלכות פתית | פתית פתית | פתית פתית | פתית פתית

35 35 ¹⁰ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

מלכות פתית | פתית פתית | פתית פתית | פתית פתית

מלכות פתית | פתית פתית | פתית פתית | פתית פתית

36 36 ¹¹ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

37 37 ¹² מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

מלכות פתית | פתית פתית | פתית פתית | פתית פתית

מלכות פתית | פתית פתית | פתית פתית | פתית פתית

38 38 ¹³ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

39 39 ¹⁴ מלכות פתית פתית | פתית פתית | פתית פתית | פתית פתית

מלכות

SIMILIA IN ALIIS CODD.

26 ¹ Pesh. idem. c* *Pharisei et cesi* Diat. ar. = *Phariseai caeci* 28 ¹ Pesh. idem.
e quasi Diat. ar. = *tamquam* 37 ¹ D πρὸς σε a b c d e f f₁ f₂ g₁ q aur. ad te

f. 103b

66

SIMILIA IN ALIIS CODD.

3¹ Pesh. om. γὰρ 6¹ Pesh. idem. *fam.*¹ ἔρχεται Diat. ar. = b c f ff_i ff₂ q r_i aur. *uenit*
g_i est uenit (sic) 6² Pesh. idem. A D L *fam.*¹ εἰς ἀπάντησιν αὐτοῦ C εἰς συνάντησιν αὐτῷ
Diat. ar. = b c d f ff_i ff₂ g_i q r_i aur. *obuiam ei* 9¹ Pesh. idem. ff₂ *sed* 9² Pesh.
Diat. ar. om. μᾶλλον 18¹ Pesh. idem. A D *fam.*¹ *fam.*¹³ ἐν τῇ γῇ d r_i *in terra*
Diat. ar. = a b c f g_i q aur. *in terram* 20¹ r_i Pesh. Diat. ar. om. τᾶλанта

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 f. 74b 26 | ܬܠܬ 26 ܬܠܬ ܬܠܬ | * * * * | * * * *
 ܬܠܬ ܬܠܬ ܬܠܬ | * * * * | * * * *
 27 * * * 27 ܬܠܬ | * * * * | * * * *
 | * * * * | * * * * | * * * * | * *
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 32 ܬܠܬ ܬܠܬ ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ 32
 33 ܬܠܬ ܬܠܬ ܬܠܬ 33 ܬܠܬ ܬܠܬ ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ
 34 ܬܠܬ ܬܠܬ ܬܠܬ 34 ܬܠܬ ܬܠܬ ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ
 | * * * * | ܬܠܬ * * * ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ
 35 * * | * * * 35 * * | * * * * | * * * *
 ܬܠܬ ܬܠܬ ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ | * * * * | * * *
 36 * * * | * * * * | ܬܠܬ ܬܠܬ ܬܠܬ 36 ܬܠܬ
 37 | * * ܬܠܬ * * | * * 37 ܬܠܬ * * | * * * * | * *
 f. 77a ܬܠܬ | * * * * | ܬܠܬ * * * ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ
 38 ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ 38 ܬܠܬ
 39 ܬܠܬ ܬܠܬ ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ 39 ܬܠܬ ܬܠܬ | ܬܠܬ ܬܠܬ
 40 ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ 40 ܬܠܬ ܬܠܬ ܬܠܬ | ܬܠܬ ܬܠܬ ܬܠܬ

SIMILIA IN ALIIS CODD.

40 1 a ff. om. ó Βασιλεὺς

ܐܘܬܝܬܐ ܠܚܕܐ | ܐܘܬܝܬܐ ܕܚܒܝܬܐ ܠܝܫܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ 41 ܡܢ ܚܒܝܬܐ ܠܡܢ ܡܪܝܬܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ | ܐܘܬܝܬܐ ܠܚܕܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ 42 ܡܢ ܚܒܝܬܐ ܠܡܢ ܡܪܝܬܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ 43 ܡܢ ܚܒܝܬܐ ܠܡܢ ܡܪܝܬܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ 44 ܡܢ ܚܒܝܬܐ ܠܡܢ ܡܪܝܬܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ ܡܢ ܚܒܝܬܐ ܡܢ ܚܒܝܬܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ 45 ܡܢ ܚܒܝܬܐ ܠܡܢ ܡܪܝܬܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ ܡܢ ܚܒܝܬܐ ܡܢ ܚܒܝܬܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ 46 ܡܢ ܚܒܝܬܐ ܠܡܢ ܡܪܝܬܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ
ܡܢ ܚܒܝܬܐ ܡܢ ܚܒܝܬܐ ܡܢ ܚܒܝܬܐ | ܡܐ ܠܡܢ ܡܪܝܬܐ ܐܘܬܝܬܐ | ܠܐ

ܐܘܬܝܬܐ ܠܚܕܐ 1 ܐܘܬܝܬܐ ܠܚܕܐ 2 ܐܘܬܝܬܐ ܠܚܕܐ 3 ܐܘܬܝܬܐ ܠܚܕܐ 4 ܐܘܬܝܬܐ ܠܚܕܐ 5 ܐܘܬܝܬܐ ܠܚܕܐ 6 ܐܘܬܝܬܐ ܠܚܕܐ 7 ܐܘܬܝܬܐ ܠܚܕܐ 8 ܐܘܬܝܬܐ ܠܚܕܐ 9 ܐܘܬܝܬܐ ܠܚܕܐ 10 ܐܘܬܝܬܐ ܠܚܕܐ 11 ܐܘܬܝܬܐ ܠܚܕܐ 12

SIMILIA IN ALIIS CODD.

7 1-1 Pesh. idem = super caput Ieshuæ 10 1 jam. 1 a c ff. g. r. aur. Pesh. om. γὰρ

29 29 ²⁹ כִּי אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 30 30 ³⁰ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 31 31 ³¹ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 32 32 ³² וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 33 33 ³³ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 34 34 ³⁴ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 35 35 ³⁵ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 36 36 ³⁶ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 37 37 ³⁷ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 38 38 ³⁸ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 39 39 ³⁹ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 40 40 ⁴⁰ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 41 41 ⁴¹ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 42 42 ⁴² וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 43 43 ⁴³ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
 44 44 ⁴⁴ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ

[* sic in Cod.]

SIMILIA IN ALIIS CODD.

33 ¹ a [†] b c ff₂ om. αὐτῷ 36 ¹ Pesh. Diat. ar. om. ἐκεῖ 42 ¹⁻¹ Pesh. כוס כוס C D το
 ποτηριον τουτο a hoc poculum Diat. ar. = c f ff₁ aur. hic calix d r₁ calix iste g₁ calix hic
 43 ¹ a g₁ somno b a somno 44 ¹ A fam.¹ a om. πάλιν

† Bianchini a illi

[illegible]

כאמנה | דתפיל | ⁴⁶ מהמה כול | ⁴⁷ מה | מפר למ מה דמעל | ⁴⁸

47 ጠገረ ጸሐፊ | ጸሐፊዎች ከ ጸገረ | ጸገረ ጸገረ ጸገረ 47

[illegible][illegible]

49 ክብር | ጠቅላይ ሥራ ሕል | ዘመን ⁴⁹ ዓለም ገቢ | ጥራት ጥራት

[illegible]

51 । ମହାବଳ 51 ଯାଏ । , ମହାବଳ ବଳ , ମାଧ୍ୟମ । ସାଧାରଣ ସାଧ୍ୟ

। मल्ल, मन्त्रा कान् । फल मन्त्र फल । मन्त्र, मन्त्रा

52 | ഏതർ ചെലുത | ഇൻ പരമ⁵² ബാൻ | ബലേൻ കർമ്മ ചിന്ത

ശബരൻ : നല്ല കലാകാരൻ .

53 אה שחב אה דא | מנחם אה דא | אה אה | 53 אה אה

[illegible]

55 | ḥay ḥay ḥay | ,⁵⁵ ḥay ḥay | ḥay ḥay | ḥay ḥay

[illegible]

f. 118b

56. ⁵⁶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838.

57 വനം | , നരവനം⁵⁷ . മിഷൻ റബ്ബർ | , നരവനം , നരവനം

| ~~ᲕᲗᲚᲠ ᲕᲗᲚᲠ~~ ᲕᲗᲚᲠ | ᲕᲗᲚᲠ ᲕᲗᲚᲠ ᲕᲗᲚᲠ | ᲕᲗᲚᲠ, ᲕᲗᲚᲠ

[illegible]

SIMILIA IN ALIIS CODD.

45¹ B *fam.*¹ γὰρ 46¹ a *hinc* 48¹ Pesh. idem. Diat. ar. = *Jehuda* 51¹ Pesh.
om. αὐτοῦ 52¹ Pesh. Diat. ar. om. σου 53¹ A D *fam.*¹ b d f q om. ἄπει
ad me Diat. ar. = *contra me* 59¹ Pesh. om. ψευδο 55¹ a c

[illegible]

[* sic in Cod.]

SIMILIA IN ALIIS CODD.

60 ¹⁻¹ A *fam.*¹ οὐχ εὐρον D και ουκ ευρον το εξησ a non inuenerunt exitum rei c non
invenerunt in eo quicquam d et non inuenerunt rei sequentia f non inuenerunt culpam.
ff₂ non inuenerunt quicquam in eo q et non inuenerunt 60 ²⁻² A C D δυι ψευδομαρτυρες
Diat.ar. = a b c d f ff₁ ff₂ g₁ q r₁ aur. duo fulsi testes 61 ¹⁻¹ C τὸν ναὸν τοῦτον b c d aur.
templum hoc dei ff₂ hoc templum dī 63 ¹ Pesh. 𐤍𐤕𐤓𐤕 = Et respondit A C καὶ ἀποκριθεὶς
D ἀποκριθεισ ουν d respondens ergo Diat.ar. = Respondit autem a b c f ff₂ q r₁ Et re-
spondens 64 ¹ Pesh. om. πλὴν 67 ¹ c ff₂ q in faciem ejus f g₁ q aur. in faciem ei.
69 ¹ c om. αὐτῷ 70 ¹⁻¹ D *fam.*¹ οὐδὲ ἐπίσταμαι a n nec noui b neque intellego
r₁ . . . tellego 71 ¹ *fam.*¹ *fam.*¹³ αὐτοῖς (om. ἐκεῖ) Pesh. idem = illis

1 | הַיְּהוּדִים אָמְרוּ אֵלָיו | הֲלֹא אֲנִי הָיִיתִי עִמָּךְ |
 74 | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ⁷⁴ |
 75 | וְלֹא הָיִיתִי עִמָּךְ⁷⁵ | וְלֹא הָיִיתִי עִמָּךְ || וְלֹא הָיִיתִי עִמָּךְ |
 וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |

XXVII. 1 | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ¹ |
 2 | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ² |

3 | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ³ |
 4 | וְלֹא הָיִיתִי עִמָּךְ⁴ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 5 | וְלֹא הָיִיתִי עִמָּךְ⁵ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 6 | וְלֹא הָיִיתִי עִמָּךְ⁶ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 7 | וְלֹא הָיִיתִי עִמָּךְ⁷ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 8 | וְלֹא הָיִיתִי עִמָּךְ⁸ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 9 | וְלֹא הָיִיתִי עִמָּךְ⁹ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 10 | וְלֹא הָיִיתִי עִמָּךְ¹⁰ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |

11 | וְלֹא הָיִיתִי עִמָּךְ¹¹ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 12 | וְלֹא הָיִיתִי עִמָּךְ¹² | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 13 | וְלֹא הָיִיתִי עִמָּךְ¹³ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |
 14 | וְלֹא הָיִיתִי עִמָּךְ¹⁴ | וְלֹא הָיִיתִי עִמָּךְ | וְלֹא הָיִיתִי עִמָּךְ |

SIMILIA IN ALIIS CODD.

73¹⁻¹ D $\alpha\mu\alpha\zeta\epsilon\iota$ Diat. ar. = a b c ff₂ n r₁ *similis est* (ff₂ + ei) xxvii. 4¹ L $\delta\acute{\iota}\kappa\alpha\iota\omicron\nu$ Diat. ar. = a b c d f ff₁ ff₂ g₁ q aur. *iustum* 4² Pesh. idem. Diat. ar. = ei 4³⁻³ Pesh. $\alpha\mu\alpha\zeta\epsilon\iota$ = *tu noveris* 9¹ 33. 157 a b Pesh. Diat. ar. om. $\epsilon\pi\epsilon\rho\epsilon\mu\acute{\iota}\omicron\nu$

וְהָיוּ כְּשֶׁנֶּחֱמָהּ | כִּי הָיוּ מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 30 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 31 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 32 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 33 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 34 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 35 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 36 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 37 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 38 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 39 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 40 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 41 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 42 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 43 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 44 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 45 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ
 46 כְּשֶׁנֶּחֱמָהּ | מִלִּי מִלִּי | מִלִּי מִלִּי | חַלְלָהּ

SIMILIA IN ALIIS CODD.

- 30 ¹ Pesh. מִלִּי מִלִּי = in faciem ejus Diat. ar. = a b r, in faciem ejus 31 ¹⁻¹ Diat. ar.
 = quo erat indutus 41 ¹ D και φαρισαίων a b c d ff₂ et phariseis Diat. ar. = et seniores
 et Pharisei q r, et fariseis Pesh. כְּשֶׁנֶּחֱמָהּ כְּשֶׁנֶּחֱמָהּ = f et Senioribus et Phariseis
 42 ¹ Pesh. idem = Si A fam.¹ ei a b c f ff₁ ff₂ g, q r, aur. si 46 ¹ Pesh. om. τοῦτ'
 ἔστιν Θεέ μου Θεέ μου, ἵνα τί με ἐγκατέλιπες;

78

מאמרי אלכ

קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ (vv. I-I2a deest) ^{f. 30b} 13 I.
 קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ .
 מל רחמ | קחצא
 קחמ¹³ | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 14 I4
 קחמ¹³ | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 15 I5
 . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 16 I6
 . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 17 I7
 . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 18 I8
 . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 19 I9
 . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 20 I20
 . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 21 I21
 . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 22 I22
 . קחצא | קח¹ קחמ¹³ . קחצא | קח¹ קחמ¹³ . 23 I23

SIMILIA IN ALIIS CODD.

i. 13 ¹ fam. ¹ ἐκεῖ Pesh. idem = ibi 15 ¹ N C om. λέγων 16 ¹ Pesh. idem.
 D τον αδελφον αυτου b c d f ff₂ t aur. fratrem ejus (t fratre) 16 ² A ἀμφίβληστρον
 fam. ¹ ἀμφίβληστρο D fam. ¹³ τὰ δίκτυα a d retias Pesh. = b* c f r₁ aur. retiā ff₂ t retiam
 17 ¹ fam. ¹ fam. ¹³ b r₁ Pesh. om. γενέσθαι 21 ¹ N C L Pesh. om. [εἰσελθὼν] 22 ¹ Pesh.
 idem = C οἱ γραμματεῖς αὐτῶν c f scribae eorum

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 23 אפסחא | אפסחא אפסחא 23 אפסחא אפסחא אפסחא | אפסחא אפסחא אפסחא
 . אפסחא 4 . אפסחא | אפסחא אפסחא אפסחא 3 2 . אפסחא אפסחא אפסחא 2 . אפסחא אפסחא
 24 אפסחא | אפסחא אפסחא אפסחא | אפסחא אפסחא אפסחא 24
 25 אפסחא אפסחא | אפסחא אפסחא אפסחא | אפסחא אפסחא אפסחא 25 | אפסחא אפסחא
 26 אפסחא אפסחא | אפסחא אפסחא אפסחא | אפסחא אפסחא אפסחא 26 | אפסחא אפסחא
 | אפסחא אפסחא אפסחא | אפסחא אפסחא אפסחא

(Mark V. 26b—VI. 5a is on a lost leaf.)

f. 137a

VI. 5 | אפסחא אפסחא אפסחא | אפסחא אפסחא אפסחא | אפסחא אפסחא אפסחא 5
 6 | אפסחא אפסחא אפסחא | אפסחא אפסחא אפסחא | אפסחא אפסחא אפסחא 6

SIMILIA IN ALIIS CODD.

13 2 Pesh. idem. b c e et ceciderunt (e om. et) 14 2 Pesh. idem. N C D fam. 1 καὶ
 ἐξῆλθον b c d f f₂ i r₁ et egressi sunt e et exierunt aur. et egressae sunt 15 1 D b c
 d e f f₂ i q r₁ om. τὸν ἐσχηκότα τὸν λεγιῶνα 21 1 D d fam. 1 b c e f f₂ i q om. ἐν τῷ πλοίῳ
 21 2 Diat. ar. om. πάλιν 21 3 D b c d e f f₂ i q aur. om. καὶ ἦν 23 1 D b c d f f₂ i q
 om. πολλὰ 23 2-2 Pesh. אפסחא אפסחא = male affecta est 23 3 D b c d e f f₂ i q r₁
 aur. Pesh. om. ἵνα 23 4 c e om. ἵνα σωθῇ

7 ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴

[* ~~is~~ his in Cod.]

SIMILIA IN ALIIS CODD.

vi. 7 1-1 D μαθητας απεστειλαν αυτους b d ff₂ i discipulis misit eos (b ff₂ illos) q discipulis.
 coepit illos mittere 7 2 D a b c d e ff₂ i om. ηρξατο 8 1-1 Pesh. idem. A fam.¹
 μη πήραν μη ἄρτον D μητε πηραν μητε αρτον b c d e f i q aur. non peram non panem
 Diat. ar. = a ff₂ neque (Diat. ar. ff₂ non) peram. neque panem. II 1 A CD fam.¹ a b c d
 ff₂ i q r₁ aur. Pesh. om. τύπος II 2 D a b c d f ff₂ i q r₁ aur. om. τὸν ὑποκάτω 20 1-1 Pesh.
 ١١١٥ = et faciebat A C D fam.¹ fam.¹³ ἐποίει Diat. ar. = a b d f ff₂ i r₁ faciebat

35 יִחַס. || וְעַתָּה נִחַס לְחַלְתָּהּ אֲנִי. 35 יִחַס. וְעַתָּה נִחַס לְחַלְתָּהּ אֲנִי.
 מִכֵּה. לְחַלְתָּהּ נִחַס. לְחַלְתָּהּ נִחַס. לְחַלְתָּהּ נִחַס. לְחַלְתָּהּ נִחַס.
 36 יִחַס. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. 36 יִחַס. אֲנִי נִחַס אֲנִי.
 37 וְעַתָּה נִחַס. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. 37 וְעַתָּה נִחַס.
 אֲנִי נִחַס. אֲנִי נִחַס. אֲנִי נִחַס. אֲנִי נִחַס. אֲנִי נִחַס. 38 וְעַתָּה נִחַס.
 39 וְעַתָּה נִחַס. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. 39 וְעַתָּה נִחַס.
 40 וְעַתָּה נִחַס. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. 40 וְעַתָּה נִחַס.
 41 וְעַתָּה נִחַס. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. 41 וְעַתָּה נִחַס.
 42 וְעַתָּה נִחַס. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. 42 וְעַתָּה נִחַס.
 43 וְעַתָּה נִחַס. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. 43 וְעַתָּה נִחַס.
 44 וְעַתָּה נִחַס. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. אֲנִי נִחַס אֲנִי. 44 וְעַתָּה נִחַס.

45 45 ⁴⁵ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
46 46 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
47 47 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
48 48 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
49 49 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
50 50 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

[* Cod. 100.000.000]

SIMILIA IN ALIIS CODD.

34¹ c om. πολλὰ 37¹ c Pesh. om. ἀποκριθεῖς 38¹ c om. καὶ γνόντες 38²⁻² Pesh.
 ١٥ خبز = a c f ff₂ i q aur. *Quinque panes* D . ē . αρτουσ d ū . panes 43¹ N δύο
 44¹ N D *fam.*¹ a b d ff₂ i q r₁ aur. om. τοὺς ἄρτους 45¹ *fam.*¹ q om. εἰς τὸ πέραν
 49¹⁻¹ Pesh. idem = *super aquas*

○ ○ ۹۹۹۹۹۹۹۹

[illegible]

SIMILIA IN ALIIS CODD.

9¹ om. v. 8 9² Pesh. idem. D στησθαι *fam.*¹ στήσητε a b c f ff₂ i q *statuatis*
 11¹ Pesh. Diat. ar. om. ὁ ἐστίν Δῶρον 14¹ A *fam.*¹ c f Pesh. Diat. ar. om. πάλιν
 14² A *fam.*¹ πάντα Pesh. Diat. ar. = f *omnem* 16¹⁻² Pesh. idem. A D *fam.*¹ εἰ τις
 ἔχει ὅτα ἀκούειν ἀκούέτω Diat. ar. = a b c d f ff₂ i k n q r₁ aur. (c + Et) *si quis habet aures*
audiendi (i + ad di *audiendum*) *audiat* 18¹ B κοινοῖ (om. δύναται) 20¹ Pesh. om.
 ἔλεγεν δὲ 21¹ *fam.*¹ om. τῶν ἀνθρώπων 21²⁻³ A μοιχεῖαι πορνεῖαι φόνοι κλοπαὶ
f adulteria fornicationes homicidia furta

1. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 2. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 3. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 33
 4. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 34 34
 5. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 35 35
 6. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 36 36
 7. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 37 37
 8. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 38 38
 9. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 39 39
 10. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 40 40
 11. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 41 41
 12. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 42 42
 13. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 43 43
 14. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 44 44
 15. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 45 45
 16. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 46 46
 17. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 47 47
 18. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 48 48
 19. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 49 49
 20. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 50 50
 21. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 51 51
 22. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 52 52
 23. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 53 53
 24. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 54 54
 25. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 55 55
 26. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 56 56
 27. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 57 57
 28. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 58 58
 29. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 59 59
 30. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 60 60
 31. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 61 61
 32. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 62 62
 33. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 63 63
 34. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 64 64
 35. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 65 65
 36. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 66 66
 37. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 67 67
 38. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 68 68
 39. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 69 69
 40. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 70 70
 41. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 71 71
 42. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 72 72
 43. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 73 73
 44. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 74 74
 45. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 75 75
 46. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 76 76
 47. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 77 77
 48. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 78 78
 49. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 79 79
 50. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 80 80
 51. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 81 81
 52. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 82 82
 53. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 83 83
 54. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 84 84
 55. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 85 85
 56. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 86 86
 57. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 87 87
 58. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 88 88
 59. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 89 89
 60. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 90 90
 61. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 91 91
 62. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 92 92
 63. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 93 93
 64. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 94 94
 65. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 95 95
 66. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 96 96
 67. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 97 97
 68. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 98 98
 69. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 99 99
 70. וְיֵשׁוּעַ אָמַר אֵלָיו חַלְּהָם אֲנִי לְךָ מְלִיכָהּ 100 100

SIMILIA IN ALIIS CODD.

32¹ Diat. ar. $\text{وَقَالَ} = \text{et locutus est}$ * 32²⁻² a b n dicens: Domine, propitius esto; nam hoc non erit. 35¹ D a b d k i n om. $\epsilon\mu\omicron\upsilon \kappa\alpha\iota$ 35² Pesh. idem. Diat. ar. = *Evangeliu meum* ix. 3¹ *fam.*¹ k Pesh. om. $\sigma\tau\acute{\iota}\lambda\beta\omicron\nu\tau\alpha$ 3²⁻² Pesh. idem. A D *fam.*¹³ $\acute{\omega}\varsigma \chi\iota\acute{\omega}\nu$ an tanquam nix b c f f₂ i q r₁ aur. uelut nix 4¹ n om. $\omicron\iota\alpha \gamma\rho\alpha\phi\epsilon\upsilon\varsigma \epsilon\pi\iota \tau\eta\varsigma \gamma\eta\varsigma \omicron\upsilon$ δύναται οὕτως λευκᾶναι 4²⁻² Diat. ar. = c aur. *Moysees et Helias* 4³ c cum illo f₂ cum eo 6¹ c om. $\gamma\grave{\alpha}\rho$ 6² Pesh. idem. A D *fam.*¹³ $\lambda\alpha\lambda\acute{\eta}\sigma\epsilon\iota$ a c f f₂ n q loqueretur d loquebatur b f i r₁ aur. diceret 7¹ A D *fam.*¹³ $\eta\lambda\theta\epsilon\nu$ a b d f i n q r₁ uenit

SIMILIA IN ALIIS CODD.

99

1 לְבָרְכָהּ אֶת הָאֵלֹהִים | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 2 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 3 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 4 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 5 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 6 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 7 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 8 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 9 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 10 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 11 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 12 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 13 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 14 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 15 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 16 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 17 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם
 18 אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם | אֲנִי וְכָל הָעָם | מִיְּמֵי הָעוֹלָם

SIMILIA IN ALIIS CODD.

4¹ Pesh. idem. Diat. ar. = c ff₂ nobis 4² D δουναι b c d ff₂ q r₁ dare 5¹ Pesh.
 idem. A D fam.¹ ἀποκριθεὶς b d f ff₂ q r₁ aur. respondens Diat. ar. = k respondit 6¹ D b
 d ff₂ k q Pesh. om. κτίσεως 6²⁻² Pesh. idem. A fum.¹ ἐποίησεν αὐτοὺς ὁ Θεός D εποίησεν
 ο θσ a fecit illos Deus b f fecit deus d ff₂ r₁ fecit d^s k fecit dⁱ q aur. fecit eos d^s
 11¹ fam.¹ f Pesh. om. ἐπ' αὐτὴν (fum.¹ v 12 pro v. 11.) 13¹⁻¹ Pesh. מלכות
 מלכות = eos qui offerebant illos A D τοῖς προσφέρουσιν fum.¹ τοῖς φέρουσιν a ff₂ qui
 offerebant Diat. ar. = b d f q r₁ aur. offerentibus 14¹⁻¹ fam.¹ καὶ ἐπιτιμήσας εἶπεν αὐτοῖς
 fum.¹³ καὶ ἐπιτιμήσας αὐτοῖς εἶπεν 16¹ D καὶ προσκαλεσαμενος b Et conuitans c d f
 ff₂ q r₁ et conuocans 17¹ c dicebat ff₂ dixit q r₁ aur. dicens

18 | אַמלכא נא קלכא | אַמלכא נא קלכא | אַמלכא נא קלכא | אַמלכא נא קלכא
 19 | אַמלכא נא קלכא | אַמלכא נא קלכא | אַמלכא נא קלכא | אַמלכא נא קלכא¹⁹
 20 | אַמלכא נא קלכא²⁰ | אַמלכא נא קלכא²⁰ | אַמלכא נא קלכא²⁰ | אַמלכא נא קלכא²⁰
 21 | אַמלכא נא קלכא²¹ | אַמלכא נא קלכא²¹ | אַמלכא נא קלכא²¹ | אַמלכא נא קלכא²¹
 22 | אַמלכא נא קלכא²² | אַמלכא נא קלכא²² | אַמלכא נא קלכא²² | אַמלכא נא קלכא²²
 23 | אַמלכא נא קלכא²³ | אַמלכא נא קלכא²³ | אַמלכא נא קלכא²³ | אַמלכא נא קלכא²³
 24 | אַמלכא נא קלכא²⁴ | אַמלכא נא קלכא²⁴ | אַמלכא נא קלכא²⁴ | אַמלכא נא קלכא²⁴
 25 | אַמלכא נא קלכא²⁵ | אַמלכא נא קלכא²⁵ | אַמלכא נא קלכא²⁵ | אַמלכא נא קלכא²⁵
 26 | אַמלכא נא קלכא²⁶ | אַמלכא נא קלכא²⁶ | אַמלכא נא קלכא²⁶ | אַמלכא נא קלכא²⁶
 27 | אַמלכא נא קלכא²⁷ | אַמלכא נא קלכא²⁷ | אַמלכא נא קלכא²⁷ | אַמלכא נא קלכא²⁷
 28 | אַמלכא נא קלכא²⁸ | אַמלכא נא קלכא²⁸ | אַמלכא נא קלכא²⁸ | אַמלכא נא קלכא²⁸
 29 | אַמלכא נא קלכא²⁹ | אַמלכא נא קלכא²⁹ | אַמלכא נא קלכא²⁹ | אַמלכא נא קלכא²⁹

SIMILIA IN ALIIS CODD.

19 ¹ fam.¹ om. μὴ ἀποστερήσης 19 ² Pesh. idem. Diat. ar. = Ν C καὶ τὴν μητέρα σου
 a b c f r₁ et matrem tuam 20 ¹ Pesh. = Ille autem respondit A D fam.¹ ὁ δὲ ἀποκριθεὶς
 C καὶ ἀποκριθεὶς a Qui respondens b c d f ff₂ q aur. Ad (c f q aur. At b Et) ille respondens
 k ille autem respondens 20 ² fam.¹ ἐποίησα 21 ¹ Pesh. אַמלכא נא קלכא fam.¹ fam.¹³
 καὶ ἄρας τὸν σταυρὸν (fam.¹³ + σου) a sublata cruce q tollens crucem 21 ² Pesh. om. δέῃρο
 22 ¹⁻¹ D fam.¹³ τούτῳ τῷ λόγῳ Diat. ar. = a b c d f^q hoc verbo k illum sermonem Pesh. =
 aur. uerbo hoc 24 ¹⁻¹ Pesh. idem. Diat. ar. = qui confidunt in substantiis suis A C D
 fam.¹ τοὺς πεποιθότας ἐπὶ τοῖς (A C om. τοῖς) χρήμασιν a qui pecunias habant, vel confidentes in
 eis b d f ff₂ q aur. confidentes in pecuniis, (d ff₂ pecunias)[†] 25 ¹ q autem 27 ¹ Pesh. =
 C D fam.¹³ τοῦτο Diat. ar. = b c d hoc 29 ¹ Pesh. idem. A D Ἀποκριθεὶς C fam.¹ fam.¹³
 καὶ ἀποκριθεὶς a b c d ff₂ q aur. respondens f quibus respondens k respondit autem

5 5¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
6 6¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
7 7¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
8 8¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
9 9¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
10 10¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
11 11¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין

12 12¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
13 13¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
14 14¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
15 15¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
16 16¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
17 17¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
18 18¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין
19 19¹ כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין כִּי אֵין

SIMILIA IN ALIIS CODD.

5¹ b om. αὐτοῖς 8¹ i om. ἄλλοι δὲ στιβάδας, κόψαντες ἐκ τῶν ἀγρῶν 9¹ Pesh. idem.
A D fam.¹ λέγοντες abdfiq_r aur. dicentes 12¹⁻¹ Pesh. idem. D ἐξελθοντα bcff₂q_r
cum exisset Diat. ar. = rediret 13¹ Pesh. idem. fum.¹³ εἰς αὐτὴν Diat. ar. = ad illam
13² D a b d ff₂ k Pesh. Diat. ar. om. ἐπ' αὐτὴν 15¹⁻¹ b i r₁ aur. et uenit 15²⁻² Pesh.
idem = templum Dei 15³ D k om. κατέστρεψεν 17¹ B b om. αὐτοῖς

29 ² אַלמלס פּאָ מלכות ² | ² אַלמלס ²⁹ | ² אַלמלס מלכות 29
 30 ² אַלמלס | ² אַלמלס ³⁰ | ² אַלמלס | ² אַלמלס 30
 31 ² אַלמלס | ² אַלמלס ³¹ | ² אַלמלס | ² אַלמלס 31
 32 ² אַלמלס | ² אַלמלס ³² | ² אַלמלס | ² אַלמלס 32
 33 ² אַלמלס | ² אַלמלס ³³ | ² אַלמלס | ² אַלמלס 33
 34 ² אַלמלס | ² אַלמלס ³⁴ | ² אַלמלס | ² אַלמלס 34
 35 ² אַלמלס | ² אַלמלס ³⁵ | ² אַלמלס | ² אַלמלס 35
 36 ² אַלמלס | ² אַלמלס ³⁶ | ² אַלמלס | ² אַלמלס 36
 37 ² אַלמלס | ² אַלמלס ³⁷ | ² אַלמלס | ² אַלמלס 37
 38 ² אַלמלס | ² אַלמלס ³⁸ | ² אַלמלס | ² אַלמלס 38

SIMILIA IN ALIIS CODD.

28 ² D *fam.* ¹ a b c d ff₂ i k q Diat. ar. om. πάντων 29 ² D *fam.* ¹ fam. ¹³ εἶπεν αὐτῷ b ff₂ i q r₁
 dixit ad eum d dixit illi 29 ²⁻² Pesh. idem. D παντων πρωτη AC *fam.* ¹ fam. ¹³ πρώτη
 (*fam.* ¹ Πρωτον) πάντων a b d ff₂ i q *omnium primum* aur. *primo omnium mandatum* Diat. ar.
 = *Primum omnium* 30 ¹⁻¹ Pesh. idem. A D *fam.* ¹ αὕτη πρώτη ἐντολή b c ff₂ i r₁ aur.
 hoc est (i om. est) *primum mandatum* d q hoc est *primum praeceptum* k haec prima est
 31 ¹⁻¹ Pesh. idem. A *fam.* ¹ καὶ δευτέρα ὁμοία αὕτη D δευτερα δε ομοια ταυτη c *Et secundum*
mandatum simile est huic Diat. ar. = d r₁ ff₂ *secundum autem* (Diat. ar. + quod) *simile illi*
 (ff₂ est huic Diat. ar. est illi) i *secundum autem similem huic* k *deinde secunda similis huic*.
 b *Secundum simile illi* q *Et secundum simile huic* aur. *secundum autem simile huic*
 32 ¹⁻¹ D *fam.* ¹³ ὅτι εἰς ἐστὶν ὁ θεὸς ad ff₂ i qua (a quia d ff₂ quod) unus est (d ff₂ sit)
 Deus b quod unus deus c unus est enim deus i q r₁ aur. quod (aur. quia) unus sit
 (r₁ aur. est) d⁵ 33 ¹⁻¹ A D καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ (A om. αὐτοῦ) Pesh. Diat. ar.
 = b c d ff₂ i q r₁ aur. *et ex tota anima* (i q + sua d + tua) 34 ¹ N D L *fam.* ¹ b c d
 ff₂ i k q aur. Diat. ar. om. αὐτὸν 34 ² Pesh. Diat. ar. = *respondit* 37 ¹⁻¹ b Si ergo
 David c Si David ff₂ Si ipse David

- 38 ¹ Pesh. Diat. ar. = *et amant* 41 ¹ *fam.*¹ *fam.*¹³ ἐστὼς 41 ² Pesh. Diat. ar. =
 A *fam.*¹ ὁ Ἰησοῦς D o ι̅ς b c *Iesus* d ff₂ i q aur. *ihs* 43 ¹ Pesh. idem = *Ieshua*
 43 ² *fam.*¹ a b c ff₂ i q aur. om. τῶν βαλλόντων 44 ¹ aur. Diat. ar. om. ὅλον τὸν βίον
 αὐτῆς xiii. 1 ¹ Pesh. idem = *Ieshua* 1 ² Pesh. om. ποταπαὶ 2 ¹ N B D L *fam.*¹
*fam.*¹³ ὧδε Pesh. = a b d q aur. *hic* 4 ¹ k om. πάντα 5 ¹ D a d k n om. ἤρξατο
 6 ¹ A D *fam.*¹ γὰρ Pesh. = a b c d i k n q r, aur. *enim* 7 ¹ A D L *fam.*¹ γὰρ a b c d
 ff₂ i k q aur. *enim*

SIMILIA IN ALIIS CODD.

- 38 ¹ Pesh. Diat. ar. = *et amant* 41 ¹ *fam.*¹ *fam.*¹³ ἐστὼς 41 ² Pesh. Diat. ar. =
 A *fam.*¹ ὁ Ἰησοῦς D o ι̅ς b c *Iesus* d ff₂ i q aur. *ihs* 43 ¹ Pesh. idem = *Ieshua*
 43 ² *fam.*¹ a b c ff₂ i q aur. om. τῶν βαλλόντων 44 ¹ aur. Diat. ar. om. ὅλον τὸν βίον
 αὐτῆς xiii. 1 ¹ Pesh. idem = *Ieshua* 1 ² Pesh. om. ποταπαὶ 2 ¹ N B D L *fam.*¹
*fam.*¹³ ὧδε Pesh. = a b d q aur. *hic* 4 ¹ k om. πάντα 5 ¹ D a d k n om. ἤρξατο
 6 ¹ A D *fam.*¹ γὰρ Pesh. = a b c d i k n q r, aur. *enim* 7 ¹ A D L *fam.*¹ γὰρ a b c d
 ff₂ i k q aur. *enim*

15 | פשט בן דלחיה. | 15 | אמתא פשטא לא | חלילא נהא יכחא |
 16 | נהא פשטא פחלחא | חלחא פחלחא | 16 | אולא | חלחא פחלחא |
 17 | חלחא פחלחא | חלחא פחלחא | 17 | אולא | חלחא פחלחא |
 18 | חלחא פחלחא | חלחא פחלחא | 18 | אולא | חלחא פחלחא |
 19 | חלחא פחלחא | חלחא פחלחא | 19 | אולא | חלחא פחלחא |
 20 | חלחא פחלחא | חלחא פחלחא | 20 | אולא | חלחא פחלחא |
 21 | חלחא פחלחא | חלחא פחלחא | 21 | אולא | חלחא פחלחא |
 22 | חלחא פחלחא | חלחא פחלחא | 22 | אולא | חלחא פחלחא |
 23 | חלחא פחלחא | חלחא פחלחא | 23 | אולא | חלחא פחלחא |
 24 | חלחא פחלחא | חלחא פחלחא | 24 | אולא | חלחא פחלחא |
 25 | חלחא פחלחא | חלחא פחלחא | 25 | אולא | חלחא פחלחא |
 26 | חלחא פחלחא | חלחא פחלחא | 26 | אולא | חלחא פחלחא |
 27 | חלחא פחלחא | חלחא פחלחא | 27 | אולא | חלחא פחלחא |
 28 | חלחא פחלחא | חלחא פחלחא | 28 | אולא | חלחא פחלחא |
 29 | חלחא פחלחא | חלחא פחלחא | 29 | אולא | חלחא פחלחא |
 30 | חלחא פחלחא | חלחא פחלחא | 30 | אולא | חלחא פחלחא |

SIMILIA IN ALIIS CODD.

15 ¹ Pesh. idem = *et ecce* 16 ¹ Pesh. idem. A C D οἱ μαθηταὶ αὐτοῦ a c d f f₂ i k q r, aur.
discipuli eius 20 ¹ f mittit 20 ² Diat. ar. = *manum suam* A τὴν χεῖρα a c f f₂ q aur.
manum 22 ¹ Pesh. = *i eis* k *illis* 24 ¹⁻¹ Pesh. idem = *testamenti novi* A fam. ¹ τῆς
καινῆς διαθήκης a c f i q r, aur. *noui testamenti* 27 ¹ Pesh. idem. A fam. ¹ ἐν ἐμοὶ a c f i k
aur. in me 28 ¹ C καὶ μετὰ 29 ¹ fam. ¹ fam. ¹³ ἀποκριθεὶς c k *respondit* aur. *respondens*

וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 31 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 32 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 33 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 34 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 35 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 36 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 37 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 38 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 39 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 40 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 41 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 42 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 43 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס
 44 וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס | וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּלֶס

SIMILIA IN ALIIS CODD.

31¹ Diat. ar. = *At Cephas* A C fam.¹ fam.¹³ ὁ δὲ Πέτρος q *petrus autem* 35¹⁻¹ D fum.¹
 fam.¹³ ἐπὶ πρόσωπον a c d ff₂ i k q r₁ *in faciem* 40¹ d q a *somno* 40² Pesh. idem =
dicerent 41¹⁻¹ Pesh. idem. Diat. ar. = *appropinquavit finis* D fum.¹³ ἀπέχει τὸ τέλος
 (D + καὶ ἡ ὥρα) a *Consummatus est finis* d q *sufficit finis et ora* (q *hora*) ff₂ *adest enim*
consummatio fr₁ *adest finis* 43¹ D fum.¹ a c d ff₂ k q aur. Pesh. om. εὐθὺς 43²⁻² Pesh.
 = *populus multus* A C D fum.¹ ὄχλος πολὺς c d *turba multa* k *turba magna*

- 45 משהו כ' מ' | י'כא מ'אל כ'חא | כ'מ'א⁴⁵, מ'אלכא
 46 מ'א⁴⁶ | כ'מ'א⁴⁷, מ'אכא | כ'מ'א, מ'אל כ'חא | מ'א⁴⁸
 47 מ'אכא | מ'אכא כ'מ'א י'כא | כ'מ'א כ'חא | מ'אכא
 48 מ'אכא | מ'אכא כ'מ'א י'כא | כ'מ'א, מ'אל כ'חא | מ'א⁴⁸
 49 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא⁴⁹, מ'אל כ'חא | מ'אכא
 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא, מ'אל כ'חא | מ'אכא
 r. 43a 50 מ'אכא⁵¹ מ'אכא | מ'אכא⁵⁰, מ'אל כ'חא | מ'אכא
 51 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא, מ'אל כ'חא | מ'אכא
 52 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא⁵², מ'אל כ'חא | מ'אכא
 53 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא⁵³, מ'אל כ'חא | מ'אכא
 54 מ'אכא⁵⁴ | מ'אכא כ'מ'א י'כא | מ'אכא, מ'אל כ'חא | מ'אכא
 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא, מ'אל כ'חא | מ'אכא
 55 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא⁵⁵, מ'אל כ'חא | מ'אכא
 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא, מ'אל כ'חא | מ'אכא
 56 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא⁵⁶, מ'אל כ'חא | מ'אכא
 57 מ'אכא⁵⁸ | מ'אכא כ'מ'א י'כא | מ'אכא⁵⁷, מ'אל כ'חא | מ'אכא
 58 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא, מ'אל כ'חא | מ'אכא
 59 מ'אכא⁵⁹ | מ'אכא כ'מ'א י'כא | מ'אכא, מ'אל כ'חא | מ'אכא
 60 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא⁶⁰, מ'אל כ'חא | מ'אכא
 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא, מ'אל כ'חא | מ'אכא
 61 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא⁶¹, מ'אל כ'חא | מ'אכא
 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא, מ'אל כ'חא | מ'אכא
 62 מ'אכא | מ'אכא כ'מ'א י'כא | מ'אכא⁶², מ'אל כ'חא | מ'אכא

SIMILIA IN ALIIS CODD.

- 50 ¹ fam.¹³ οἱ μαθηταὶ Pesh. = c aur. *discipuli eius* 51 ¹ fam.¹ ck om. ἐπὶ γυμνοῦ
 52 ¹ A D fam.¹ ἀπ' αὐτῶν a d ff₂ q r₁ ab eis. 54 ¹ D fam.¹ a c d k om. ἔσω 54 ² fam.¹
 om. πρὸς τὸ φῶς 58 ¹ D ff₂ k om. τοῦτον 61 ¹ fam.¹³ ἐκ δευτέρου 62 ¹ D fam.¹
 fam.¹³ ἀποκριθεὶς a d ff₂ q *respondens* k *respondit*

41 ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹

SIMILIA IN ALIIS CODD.

40^a Pesh. om. ἐν αἰς 47¹⁻⁴ Pal. Syr. Lectionary (Codd. B, C) = θυγάτηρ Ἰακώβου
xvi. 1^a Pal. Syr. Lectionary (Codd. B, C) = θυγάτηρ 4¹⁻¹ Pal. Syr. Lectionary
(Codd. A, B, C) Diat. ar. = D ἡν γὰρ μέγας σφόδρα c d ff₂ n aur. erat enim magnus
ualde 4^a Pal. Syr. Lectionary (Codd. A, B, C) D c d ff₂ n aur. om. ἡν γὰρ μέγας
σφόδρα (Cf. the Gospel of Pseudo-Peter.) 7^a Pesh. idem. D οτι ἴδου
fam.¹ καὶ ἰδὸν ff₂ n ecce

8 אברהם יצחק ⁸ - חנה ¹ - יוסף | מאור חנה חנה | לא

[illegible]

المشقة

• மலர்ச்சு.

• • • • •

कोल. अर्थशास्त्र

ကုရဲတု (၃. 39a) [CURETON] ၊ နေမိ နေမိ နေမိ . နေမိ နေမိ . နေမိ နေမိ .

[illegible]

لے ہر کسے کے لئے حق ہے اور ہر کسے کے لئے واجب ہے

19 ክብሩ ከገደብ ጋር ሲገናኝ ለገደብ ምላሽ ሲሰጥ፡

محکم دلائل سے مزین متنوع و منفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

0.0.0 I-മനസ്സ് നശിക്കാൻ പറ്റിയ ചില കാര്യങ്ങൾ.

علم . مبدل .

உருவம்.


SIMILIA IN ALIIS CODD.

8¹⁻¹ Pesh. idem = *Et quum audivissent* 8² N om. vv. 9-20 k has a shorter ending.

L has both endings. 17¹ Diat.ar. = *in me* 18¹⁻¹ C L *fam.*¹ καὶ ἐν ταῖς χερσίν

20 ¹⁻¹ Pesh. idem. Diat.ar. = *quae faciebant*

- [illegible]

i. I¹⁻¹ Pesh.  = *voluerunt scribere*
om. ܕܝܠ I I¹⁻¹ Pesh. Diat. ar. idem = *Zecarjæ*

10' beq

12 12 ד'נ'נ'נ' ב' | מ'מ' מ'מ' | ד'ד'ד' ד'ד'ד' | 12
 13 13 מ'מ' ב' | מ'מ' | מ'מ' | מ'מ' | מ'מ' | 13
 14 14 מ'מ' | מ'מ' | מ'מ' | מ'מ' | מ'מ' | 14
 15 15 מ'מ' | מ'מ' | מ'מ' | מ'מ' | מ'מ' | 15
 16 16 מ'מ' | מ'מ' | מ'מ' | מ'מ' | מ'מ' | 16

(Luke I. 16-38 is on a lost leaf.)

39 39 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 39
 40 40 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 40
 41 41 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 41
 42 42 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 42
 43 43 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 43
 44 44 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 44
 45 45 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 45
 46 46 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 46
 47 47 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 47
 48 48 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 48
 49 49 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 49
 50 50 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 50
 51 51 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 51
 52 52 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 52
 53 53 מ'מ' | מ'מ' | מ'מ' | מ'מ' | 53

SIMILIA IN ALIIS CODD.

13 ¹ a c ff₂ q r₁ ecce 15 ¹ Pesh. מ'מ' = e in ventre Diat.ar. = cr₁ aur. in utero
 42 ¹ Pesh. idem = ad Marjam : Diat.ar. = Mariae 44 ¹⁻¹ Pesh. Diat.ar. idem =
 gaudio magno

f. 138b

56¹⁻¹ Pesh. Diat. ar. idem = *apud Elishabam* 60¹⁻¹ Pesh. ~~אמ~~ ~~א~~ = *Non sic*
 Diat. ar. = *Non ita* aur. *nequaquam* 63¹ D a b d om. καὶ θαύμασαν πάντες 64¹⁻¹ D
 καὶ θαύμασαν πάντες a d et mirati sunt omnes b + et omnes mirati sunt 65¹ Pesh.
 Diat. ar. om. πάντα τὰ ῥήματα R L₁ om. πάντα 66¹ e om. οἱ ἀκούσαντες 66² Diat. ar.
 om. ἀρα 66³ A fam.¹ aur. Pesh. om. γὰρ 68¹ a b c ff.₂ r₁ om. Κύριος 71¹ D εκ
 χειρὸς d de manu 71² D d om. ἐκ χειρὸς

- 13 || קלל דה חזי¹³ | כחזינן חסד | כחזינן חסד | כחזינן חסד
| כחזינן חסד | כחזינן חסד | כחזינן חסד | כחזינן חסד
14 | כחזינן חסד | כחזינן חסד | כחזינן חסד¹⁴ | כחזינן חסד
| כחזינן חסד | כחזינן חסד | כחזינן חסד² | כחזינן חסד¹
15 | כחזינן חסד | כחזינן חסד | כחזינן חסד¹⁵ | כחזינן חסד
| כחזינן חסד | כחזינן חסד | כחזינן חסד | כחזינן חסד
16 | כחזינן חסד | כחזינן חסד | כחזינן חסד¹⁶ | כחזינן חסד
17 | כחזינן חסד | כחזינן חסד | כחזינן חסד¹⁷ | כחזינן חסד
18 | כחזינן חסד | כחזינן חסד | כחזינן חסד¹⁸ | כחזינן חסד
r. 79a | כחזינן חסד | כחזינן חסד | כחזינן חסד | כחזינן חסד
19 | כחזינן חסד | כחזינן חסד | כחזינן חסד¹⁹ | כחזינן חסד
20 | כחזינן חסד | כחזינן חסד | כחזינן חסד²⁰ | כחזינן חסד
| כחזינן חסד | כחזינן חסד | כחזינן חסד | כחזינן חסד
| כחזינן חסד | כחזינן חסד | כחזינן חסד | כחזינן חסד
21 | כחזינן חסד | כחזינן חסד | כחזינן חסד²¹ | כחזינן חסד
22 | כחזינן חסד | כחזינן חסד | כחזינן חסד²² | כחזינן חסד
| כחזינן חסד | כחזינן חסד | כחזינן חסד | כחזינן חסד
23 | כחזינן חסד | כחזינן חסד | כחזינן חסד²³ | כחזינן חסד
| כחזינן חסד | כחזינן חסד | כחזינן חסד | כחזינן חסד
24 | כחזינן חסד | כחזינן חסד | כחזינן חסד²⁴ | כחזינן חסד
| כחזינן חסד | כחזינן חסד | כחזינן חסד | כחזינן חסד
25 | כחזינן חסד | כחזינן חסד | כחזינן חסד²⁵ | כחזינן חסד

SIMILIA IN ALIIS CODD.

- 14¹ Pesh. כחזינן חסד Diat. ar. = L fam.¹ εὐδοκία 14²⁻² Pesh. Diat. ar. idem =
a b c e f ff₂ q r₁ aur. hominibus 15¹ Pesh. כחזינן חסד Diat. ar. = a c e r₁
sicut b sic 17¹ b c ff₂ r₁ aur. om. ἰδόντες 17² D fam.¹ a d e f r₁ Diat. ar. om. τοῦτου
21¹ D το παιδιον de infantem Pesh. Diat. ar. = ff₂ r₁ puer 21² 2 X τὸ λεχθὲν e f dictum
22¹ D αὐτου a b c d e f ff₂ r₁ aur. eius 24¹ a aur. scriptum 25¹ D d Pesh.
Diat. ar. om. ἰδου

חן | אמן איהו איהו | אמן איהו איהו | אמן איהו איהו | אמן איהו איהו
 26 אמן איהו איהו | אמן איהו איהו | אמן איהו איהו | אמן איהו איהו
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[* sic pro חן]

SIMILIA IN ALIIS CODD.

27 ¹ Pesh. איהו איהו Diat. ar. = pro eo a de illo 27 ² Pesh. = mandatum [est]
 27 ³ a Pesh. Diat. ar. om. περὶ αὐτοῦ 30 ¹ Pesh. idem = ecce 30 ² Pesh. idem =
 gratiam tuam Diat. ar. = misericordiam tuam 35 ¹ Pesh. idem = lancea 37 ¹ Da b
 c d e f f₂ q r₁ aur. om. ἔως 38 ¹ A fam. τῷ κυρίῳ Pesh. Diat. ar. = b c f f₂ q aur. domino
 e ad dominum

- 10 ¹¹ א. ¹⁰ א. ¹¹ א. ¹² א. ¹³ א. ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 11 ¹¹ א. ¹² א. ¹³ א. ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 12 ¹² א. ¹³ א. ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 13 ¹³ א. ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 14 ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 15 ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 16 ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 17 ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 18 ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 19 ¹⁹ א. ²⁰ א. ²¹ א. ²² א.
- 20 ²⁰ א. ²¹ א. ²² א.
- 21 ²¹ א. ²² א.
- 22 ²² א.

DISSIMILIA IN COD. CURETON.

10 ¹¹ א. ¹² א. ¹³ א. ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

11 ¹¹ א. ¹² א. ¹³ א. ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

12 ¹² א. ¹³ א. ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

13 ¹³ א. ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

14 ¹⁴ א. ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

15 ¹⁵ א. ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

16 ¹⁶ א. ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

17 ¹⁷ א. ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

18 ¹⁸ א. ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

19 ¹⁹ א. ²⁰ א. ²¹ א. ²² א.

20 ²⁰ א. ²¹ א. ²² א.

21 ²¹ א. ²² א.

22 ²² א.

10 ¹ D b c d e ff₂ q Diat. ar. om. οὐν 11 ¹ e om. ἀποκριθεὶς 15 ¹ r₁ om. πάντων

16 ¹ D a b d ff₂ om. ὁ Ἰωάννης 16 ² Pesh. idem = ecce 16 ³ Diat. ar. = post me

19 ¹ Pesh. idem = a Iuchanan Diat. ar. = a Ioanne

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f. 72a
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SIMILIA IN ALIIS CODD.

23 ¹ e f Pesh. Diat. ar. om. ἀρχόμενος 33 ¹ A D a b c d f ff₂ q r₁ aur. Pesh. om. τοῦ
‘Apeῖ iv. 1 ¹⁻¹ Pesh. idem = et duxit eum spiritus a ferebatur a spiritu c ff₂ agebatur
a (ff₂ in) spiritu 2 ¹ D σατανα d e satana 5 ¹ Pesh. idem = Satana 6 ¹ b f
aur. om. διάβολος

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ארמ | ארמ ארמ ארמ | ארמ ארמ ארמ | ארמ ארמ ארמ
 41 | ארמ ארמ ארמ | ארמ ארמ ארמ⁴¹ | ארמ ארמ ארמ
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 42 | ארמ ארמ⁴² | ארמ ארמ ארמ | ארמ ארמ ארמ
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 43 | ארמ ארמ⁴³ | ארמ ארמ ארמ | ארמ ארמ ארמ
 44 | ארמ ארמ⁴⁴ || ארמ ארמ ארמ
 v. 1 | ארמ ארמ ארמ | ארמ ארמ ארמ | ארמ ארמ ארמ¹
 2 | ארמ ארמ² | ארמ ארמ ארמ | ארמ ארמ ארמ
 ארמ ארמ ארמ | ארמ ארמ ארמ | ארמ ארמ ארמ
 3 | ארמ ארמ³ | ארמ ארמ ארמ | ארמ ארמ ארמ
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 4 | ארמ ארמ⁴ | ארמ ארמ ארמ | ארמ ארמ ארמ
 5 | ארמ ארמ⁵ | ארמ ארמ ארמ | ארמ ארמ ארמ
 ארמ ארמ ארמ | ארמ ארמ ארמ | ארמ ארמ ארמ
 f. 99a 6 | ארמ ארמ⁶ | ארמ ארמ ארמ | ארמ ארמ ארמ
 7 | ארמ ארמ⁷ | ארמ ארמ ארמ | ארמ ארמ ארמ
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 8 | ארמ ארמ⁸ | ארמ ארמ ארמ | ארמ ארמ ארמ
 9 | ארמ ארמ⁹ | ארמ ארמ ארמ | ארמ ארמ ארמ

SIMILIA IN ALIIS CODD.

42 ¹⁻¹ e et turbare multae v. 3 ¹ Diat. ar. Pesh. = *Ieshua q ihs* 3 ²⁻² Pesh. idem
 = *sedit in eo, dixitque* Diat. ar. = *et sedit* 3 ³ Pesh. idem = *in aquas* Diat. ar. = *in*
aquam. 4 ¹⁻¹ Pesh. *ממ מלל* = *a sermone suo* 5 ¹ Pesh. idem. A C D L fam.¹
αὐτῷ Diat. ar. = a b c d f ff₂ q r₁ aur. illi 6 ¹⁻¹ D *καὶ εὐθὺς χαλασαντες τα δίκτυα* d et
confestim mittentes retias e et continuo miserunt retia 8 ¹ D a b d e r₁ om. Πέτρος
 8 ² Pesh. idem. D *τοῖς ποσὶν* Diat. ar. = fam.¹ *τοῖς ποσὶ* c d e ad *pedes*

අපේ π^{-1} | π^{-1} යනු, m | π යනු π^{-1} යනු

- 35 לְסִלְפָּא | מַחְסֵיכֵיכֶם | אֲנִי כֹסֵם | אֲנִי כֹסֵם | לְבָרְכֵיכֶם
 1. 47b מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 1. 47b מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 36 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 37 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 38 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 39 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 40 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 41 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 42 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 43 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 44 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 45 מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא
 1. 47a מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא | מִלְכָּא

SIMILIA IN ALIIS CODD.

- 35 ¹ A ἐν τοῖς οὐρανοῖς a in caelo c r₁ aur. in caelis 35 ²⁻² Pesh. idem = erga malos
 et erga ingratos Diat. ar. = super malos et ingratos fam.¹ τοὺς πονηροὺς καὶ ἀχαρίστους
 38 ¹ Pesh. ce om. πεπιεσμένον Diat. ar. r₁ om. σεσαλευμένον 38 ² a b ff₂ q r₁ aur. om. γὰρ
 42 ¹ Pesh. κωτ = quum ecce D καὶ ἴδου ἡ δοκοῦς ἐν τῷ σῶ ὀφθαλμῷ υποκειται a b c e ff₂ q
 aur. et ecce in oculo tuo trabes subjacet? (e est) d et ecce trabis in tuo oculo est 43 ¹ A C D
 a c d e f ff₂ r₁ aur. Pesh. om. πάλιν 44 ¹ D a b c d e ff₂ q r₁ aur. om. γὰρ 44 ² a b
 ff₂ q r₁ aur. om. γὰρ 45 ¹ Pesh. Diat. ar. = thesauris A C θησαυροῦ b c e f q r₁ aur.
 thesauro 45 ² Pesh. idem. Diat. ar. = qui sunt in corde suo A C τῆς καρδίας αὐτοῦ
 c e f q r₁ cordis sui 45 ³ C e r₁ aur. Pesh. Diat. ar. om. αὐτοῦ

[illegible]

1	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	I VII.
2	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	
3	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	
4	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	
5	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	
6	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	
7	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	f. 103a
8	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	
9	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	
10	חַבְדָּה נִחְלָה בְּחַלָּה חַבְדָּה נִחְלָה בְּחַלָּה . חַבְדָּה . חַבְדָּה .	

SIMILIA IN ALIIS CODD.

48 ¹ f ff₂ aur. om. διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτήν
vii. 1 ¹ D a b c d e q r₁ Pesh. om. αἰτοῦ 7 ¹
πρὸς σὲ ἐλθεῖν

49 ¹ Pesh. **ⲙⲁⲗⲁⲥ** = πτωσις αὐτοῦ
b c d e* r₁ om. διὸ οὐδὲ ἐμαυτὸν ἡξίωσα

- 11 אִיִּישׁוּעַס | אֵסַח אֶת יָדָיו | חָבַט בָּם ¹¹ וְהָיוּ כַּחַם | אֵלֵיהֶם |
 לְהַחַיֵּה. וְהָיוּ כַּחַם | אֵלֵיהֶם | אֵסַח אֶת יָדָיו | חָבַט בָּם
 12 וְהָיוּ כַּחַם ¹² מֵיָדָיו | אֵסַח אֶת יָדָיו | חָבַט בָּם | אֵלֵיהֶם |
 וְהָיוּ כַּחַם || אֵסַח אֶת יָדָיו | חָבַט בָּם | אֵלֵיהֶם |
 13 חָבַט בָּם | אֵסַח אֶת יָדָיו ¹³ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו |
 14 חָבַט בָּם | אֵסַח אֶת יָדָיו ¹⁴ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו |
 15 וְהָיוּ כַּחַם ¹⁵ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 16 וְהָיוּ כַּחַם ¹⁶ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 17 וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו ¹⁷ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו |
 וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 18 וְהָיוּ כַּחַם ¹⁸ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 19 וְהָיוּ כַּחַם ¹⁹ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 20 וְהָיוּ כַּחַם ²⁰ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 21 וְהָיוּ כַּחַם ²¹ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 22 וְהָיוּ כַּחַם ²² וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 23 וְהָיוּ כַּחַם ²³ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם ||
 24 וְהָיוּ כַּחַם ²⁴ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |
 25 וְהָיוּ כַּחַם ²⁵ וְהָיוּ כַּחַם | אֵסַח אֶת יָדָיו | חָבַט בָּם |

SIMILIA IN ALIIS CODD.

- 10 ¹ q om. εἰς τὸν οἶκον 12 ¹⁻¹ Pesh. וְהָיוּ כַּחַם = *incolarum urbis* 13 ¹ Pesh.
 idem. D *fam.* ¹ ὁ Ἰησοῦς Diat. ar. = d f *Iesus* 19 ¹ Pesh. idem. N A *fam.* ¹ τὸν Ἰησοῦν
 Diat. ar. = b c f *Iesum* q r, aur. *ihw* 24 ¹ Pesh. idem. Diat. ar. = *discipuli fam.* ¹
 τῶν μαθητῶν

אֶת אֶת הַחֲבִיבִּי | מַעֲבִירָהּ מִן הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 26 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 27 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 28 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 29 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 30 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 31 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 32 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 33 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 34 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 35 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 36 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 37 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 38 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי

DISSIMILIA IN COD. CURETON.

37 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 35 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי
 33 אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי | אֶת אֶת הַחֲבִיבִּי

SIMILIA IN ALIIS CODD.

27 ¹ Pesh. Diat.ar. om. σου 28 ¹ Pesh. idem. A D προφήτης d profeta f q aur.
 propheta r, profetes 33 ¹ D fam. ¹ bcd e q om. ἄprov 33 ² D fam. ¹ bcd e q om. οἶnov
 36 ¹ Pesh. אֶת אֶת הַחֲבִיבִּי = Veniens autem Diat.ar. = Post haec venit 37 ¹ Pesh. Diat.ar.
 om. ἰδοὺ 38 ¹ D εἰρεῖε a irrigabat b ff₂ q rigabat c luvit d inplevit e lababat
 D a b c d e ff₂ q om. ἡρῆατο

| ܠܠܝܬܐ ܐܡܢ ܡܢ ܕܡܢ | ܠܠܝܬܐ, ܡܠܝܬܐ | ܕܡܢ ܠܠܝܬܐ | ܡܢ ܕܡܢ
 39 | ܠܡܢ ܝܬܐܢ ܡܠܝܬܐ | ܠܠܝܬܐ¹, ܡܠܝܬܐ | ܠܠܝܬܐ ܡܢ² ܡܢ ܠܠܝܬܐ³⁹
 40 | ܠܡܢ ܠܠܝܬܐ⁴⁰ | ܠܠܝܬܐ⁴⁰ ܠܠܝܬܐ⁴⁰ | ܠܠܝܬܐ⁴⁰ ܠܠܝܬܐ⁴⁰
 41 | ܠܠܝܬܐ⁴¹ ܠܠܝܬܐ⁴¹ | ܠܠܝܬܐ⁴¹ ܠܠܝܬܐ⁴¹ | ܠܠܝܬܐ⁴¹ ܠܠܝܬܐ⁴¹
 42 | ܠܠܝܬܐ⁴² ܠܠܝܬܐ⁴² | ܠܠܝܬܐ⁴² ܠܠܝܬܐ⁴² | ܠܠܝܬܐ⁴² ܠܠܝܬܐ⁴²
 43 | ܠܠܝܬܐ⁴³ ܠܠܝܬܐ⁴³ | ܠܠܝܬܐ⁴³ ܠܠܝܬܐ⁴³ | ܠܠܝܬܐ⁴³ ܠܠܝܬܐ⁴³
 44 | ܠܠܝܬܐ⁴⁴ ܠܠܝܬܐ⁴⁴ | ܠܠܝܬܐ⁴⁴ ܠܠܝܬܐ⁴⁴ | ܠܠܝܬܐ⁴⁴ ܠܠܝܬܐ⁴⁴
 45 | ܠܠܝܬܐ⁴⁵ ܠܠܝܬܐ⁴⁵ | ܠܠܝܬܐ⁴⁵ ܠܠܝܬܐ⁴⁵ | ܠܠܝܬܐ⁴⁵ ܠܠܝܬܐ⁴⁵
 46 | ܠܠܝܬܐ⁴⁶ ܠܠܝܬܐ⁴⁶ | ܠܠܝܬܐ⁴⁶ ܠܠܝܬܐ⁴⁶ | ܠܠܝܬܐ⁴⁶ ܠܠܝܬܐ⁴⁶
 47 | ܠܠܝܬܐ⁴⁷ ܠܠܝܬܐ⁴⁷ | ܠܠܝܬܐ⁴⁷ ܠܠܝܬܐ⁴⁷ | ܠܠܝܬܐ⁴⁷ ܠܠܝܬܐ⁴⁷
 48 | ܠܠܝܬܐ⁴⁸ ܠܠܝܬܐ⁴⁸ | ܠܠܝܬܐ⁴⁸ ܠܠܝܬܐ⁴⁸ | ܠܠܝܬܐ⁴⁸ ܠܠܝܬܐ⁴⁸
 49 | ܠܠܝܬܐ⁴⁹ ܠܠܝܬܐ⁴⁹ | ܠܠܝܬܐ⁴⁹ ܠܠܝܬܐ⁴⁹ | ܠܠܝܬܐ⁴⁹ ܠܠܝܬܐ⁴⁹

DISSIMILIA IN COD. CURETON.

39 ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹
 40 ܠܠܝܬܐ⁴⁰ ܠܠܝܬܐ⁴⁰ ܠܠܝܬܐ⁴⁰ ܠܠܝܬܐ⁴⁰ ܠܠܝܬܐ⁴⁰ ܠܠܝܬܐ⁴⁰
 41 ܠܠܝܬܐ⁴¹ ܠܠܝܬܐ⁴¹ ܠܠܝܬܐ⁴¹ ܠܠܝܬܐ⁴¹ ܠܠܝܬܐ⁴¹ ܠܠܝܬܐ⁴¹
 42 ܠܠܝܬܐ⁴² ܠܠܝܬܐ⁴² ܠܠܝܬܐ⁴² ܠܠܝܬܐ⁴² ܠܠܝܬܐ⁴² ܠܠܝܬܐ⁴²
 43 ܠܠܝܬܐ⁴³ ܠܠܝܬܐ⁴³ ܠܠܝܬܐ⁴³ ܠܠܝܬܐ⁴³ ܠܠܝܬܐ⁴³ ܠܠܝܬܐ⁴³
 44 ܠܠܝܬܐ⁴⁴ ܠܠܝܬܐ⁴⁴ ܠܠܝܬܐ⁴⁴ ܠܠܝܬܐ⁴⁴ ܠܠܝܬܐ⁴⁴ ܠܠܝܬܐ⁴⁴
 45 ܠܠܝܬܐ⁴⁵ ܠܠܝܬܐ⁴⁵ ܠܠܝܬܐ⁴⁵ ܠܠܝܬܐ⁴⁵ ܠܠܝܬܐ⁴⁵ ܠܠܝܬܐ⁴⁵
 46 ܠܠܝܬܐ⁴⁶ ܠܠܝܬܐ⁴⁶ ܠܠܝܬܐ⁴⁶ ܠܠܝܬܐ⁴⁶ ܠܠܝܬܐ⁴⁶ ܠܠܝܬܐ⁴⁶
 47 ܠܠܝܬܐ⁴⁷ ܠܠܝܬܐ⁴⁷ ܠܠܝܬܐ⁴⁷ ܠܠܝܬܐ⁴⁷ ܠܠܝܬܐ⁴⁷ ܠܠܝܬܐ⁴⁷
 48 ܠܠܝܬܐ⁴⁸ ܠܠܝܬܐ⁴⁸ ܠܠܝܬܐ⁴⁸ ܠܠܝܬܐ⁴⁸ ܠܠܝܬܐ⁴⁸ ܠܠܝܬܐ⁴⁸
 49 ܠܠܝܬܐ⁴⁹ ܠܠܝܬܐ⁴⁹ ܠܠܝܬܐ⁴⁹ ܠܠܝܬܐ⁴⁹ ܠܠܝܬܐ⁴⁹ ܠܠܝܬܐ⁴⁹

SIMILIA IN ALIIS CODD.

39¹ Pesh. idem. Diat.ar. = cogitabat 39²⁻² Diat. ar. = Pesh. ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹
 ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹ ܠܠܝܬܐ³⁹ = et quae fama ejus: quia peccatrix est mulier illa quae
 tetigit eum. 40¹ f om. ἀποκριθεὶς 41¹⁻¹ Pesh. idem. Diat. ar. = Dixit ei Iesus
 D o δε ειπεν b c dixit ergo Iesus d ad ille dixit e Et ihs ait f dixit autem iesus
 ff₂ Et ait r₁ cui ihs dixit 42¹ e Diat. ar. om. οὖν 43¹ Pesh. idem. Diat. ar. =
 Iesus ff₂ ihs

5 ^a - ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

DISSIMILIA IN COD. CURETON.

5 ^a - ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

SIMILIA IN ALIIS CODD.

5 ²⁻² D τον κονιοτρον των ποδων υμων c d aur. pulverem pedum uestrorum 6 ¹ Pesh.
²⁻² Pesh. idem = per pagos et per civitates b c q per (c om. per)
 castella et civitates ff₂ civitates et castella 9 ¹ Pesh. idem. D L ταυτα Diat. ar. =
 d haec e ista 14 ¹ ff₂ q om. ωσεί

12 ¹² אֲבִינָא לֵאמָר | גַּלְלִיטָא דְּמִסְתָּא פִּיטָא | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 13 ¹³ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 14 ¹⁴ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 15 ¹⁵ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 16 ¹⁶ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 17 ¹⁷ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 18 ¹⁸ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 19 ¹⁹ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 20 ²⁰ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 21 ²¹ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 22 ²² אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |

DISSIMILIA IN COD. CURETON.

12 ¹² אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 13 ¹³ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 14 ¹⁴ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 15 ¹⁵ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 16 ¹⁶ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 17 ¹⁷ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 18 ¹⁸ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 19 ¹⁹ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 20 ²⁰ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 21 ²¹ אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |
 22 ²² אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר | אֲבִינָא לֵאמָר |

SIMILIA IN ALIIS CODD.

12 ¹² Diat. ar. = iudicii | 13 ¹³ e q r, Pesh. om. καθήμενοι | 14 ¹⁴ fam.¹³ ἐν ἡμέρῃ
 κρίσεως cfr, in die iudicii | 16 ¹⁶ Dabdeir, om. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ D di om. τὸν
 ἀποστείλαντά με | 16 ²⁻² D fam.¹³ καὶ ὁ ἀκούων ἐμοῦ (D ο δε εμου ακουων) ἀκούει τοῦ
 ἀποστείλαντός με abdir, qui autem (i om. autem) me audit, audit eum, qui me misit
 17 ¹⁻¹ B οἱ ἐβδομήκοντα δύο D οι οβ a LXX et duo c aur septuaginta duo d e LXXII
 21 ¹ Pesh. = Pater mi | 22 ¹ D a c d om. μου | 22 ² b om. τίς ἐστιν

14 כִּי־יֵשׁׁ 2 אֵלֵּיךְ | כִּי־יֵשׁׁ 2 אֵלֵּיךְ | כִּי־יֵשׁׁ 2 אֵלֵּיךְ | כִּי־יֵשׁׁ 2 אֵלֵּיךְ 14
15 חַלָּה 15 חַלָּה | חַלָּה 15 חַלָּה | חַלָּה 15 חַלָּה | חַלָּה 15 חַלָּה 15
16 חַלָּה 16 חַלָּה | חַלָּה 16 חַלָּה | חַלָּה 16 חַלָּה | חַלָּה 16 חַלָּה 16
17 חַלָּה 17 חַלָּה | חַלָּה 17 חַלָּה | חַלָּה 17 חַלָּה | חַלָּה 17 חַלָּה 17
18 חַלָּה 18 חַלָּה | חַלָּה 18 חַלָּה | חַלָּה 18 חַלָּה | חַלָּה 18 חַלָּה 18
19 חַלָּה 19 חַלָּה | חַלָּה 19 חַלָּה | חַלָּה 19 חַלָּה | חַלָּה 19 חַלָּה 19
20 חַלָּה 20 חַלָּה | חַלָּה 20 חַלָּה | חַלָּה 20 חַלָּה | חַלָּה 20 חַלָּה 20
21 חַלָּה 21 חַלָּה | חַלָּה 21 חַלָּה | חַלָּה 21 חַלָּה | חַלָּה 21 חַלָּה 21
22 חַלָּה 22 חַלָּה | חַלָּה 22 חַלָּה | חַלָּה 22 חַלָּה | חַלָּה 22 חַלָּה 22
23 חַלָּה 23 חַלָּה | חַלָּה 23 חַלָּה | חַלָּה 23 חַלָּה | חַלָּה 23 חַלָּה 23
24 חַלָּה 24 חַלָּה | חַלָּה 24 חַלָּה | חַלָּה 24 חַלָּה | חַלָּה 24 חַלָּה 24
25 חַלָּה 25 חַלָּה | חַלָּה 25 חַלָּה | חַלָּה 25 חַלָּה | חַלָּה 25 חַלָּה 25
26 חַלָּה 26 חַלָּה | חַלָּה 26 חַלָּה | חַלָּה 26 חַלָּה | חַלָּה 26 חַלָּה 26
27 חַלָּה 27 חַלָּה | חַלָּה 27 חַלָּה | חַלָּה 27 חַלָּה | חַלָּה 27 חַלָּה 27

DISSIMILIA IN COD. CURETON.

16	15	§ 14
19 (f. 64a)	18	17
§ 24	23	20
26	25	27

SIMILIA IN ALIIS CODD.

15 ¹⁻¹ b ff, i ex Pharisaeis 23 ¹ N L με 26 ¹ D a a₂ b d e ff₂ i q om. ἐκεῖ Diat. ar. =
in ea 27 ¹ Pesh. Diat. ar. om. ἐγένετο δὲ

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[illegible]

DISSIMILIA IN COD. CURETON.

[illegible]

SIMILIA IN ALIIS CODD.

37¹ D d om. ἐν δὲ τῷ λαλῆσαι 38¹ D a b c d e f f₂ i q r₁ aur. om. ἰδὼν 39¹ Pesh.
Diat. ar. idem = e *Iesus* 39² i om. νῦν 44¹ D a b c d e f f₂ i q r₁ om. ὥς
46¹ a ea D b d q om. τοῖς φορτίοις

[illegible]

DISSIMILIA IN COD. CURETON.

2000 50 2000 49 2000 48 (p. 65b) 2000 48
 2000 51 2000 52 2000 53 2000 52
 2000 51 2000 52 2000 53 2000 52

SIMILIA IN ALIIS CODD.

50¹ D εως a usque in b c d e i q r, usque ad 51¹ Pesh. idem = qui intersectus fuit
D ον εφονευσαν a d quem occiderunt 52¹ D εκρυψατε a c d abscondistis Diat. ar. =
b e q absconditis 52² Pesh. idem = **كلمة** Diat. ar. = q claves 53¹⁻¹ Pesh.
فاما **كلام** **كلام** **كلام** **كلام** = Et quum haec dixisset eis, A fam.¹ λέγοντος δὲ αὐτοῦ
ταῦτα πρὸς αὐτοὺς D λέγοντος δὲ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ a Dicente
autem illo haec coram omni populo c e Cum haec autem diceret ad eos in conspectu totius
(c totius) populi d dicente autem haec ad eos in conspectu omnis populi b f i q r, cum
haec (b om. haec) ad illos diceret et (b f q om. et) coram omni populo (b i q plebe) Diat. ar.
= aur. Cum (Diat. ar. + autem) haec ad illos diceret 53²⁻² D συνβαλλειν αυτω
a comminare illi b i q r, committere cum illo c conferre cum eo d committere illi
e conferre illi f altercari cum illo 54¹⁻¹ Pesh. **كلام** **كلام** **كلام** =
ut possent accusare eum Diat. ar. = ut eum accusare possent A C fam.¹ ἵνα κατηγορή-
σουσιν αὐτοῦ D ἵνα ευρωσιν κατηγορησαι αυτου a c r, aur. ut accusarent eum. b e i q r,
ut eum accusarent d f ut (f + occasionem) inuenirent accusare eum xii. i¹ b e h ur.
Diat. ar. om. πρῶτον

2 אֲנִי מֵעַתָּה אֶפְתָּח לָכֵן אֶת פִּי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 3 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 4 כִּי אֲנִי יָדָעְתִּי שֶׁכָּל הָעָם יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 5 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 6 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 7 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 8 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 9 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 10 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 11 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 12 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 13 וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי

DISSIMILIA IN COD. CURETON.

3 אֲנִי מֵעַתָּה אֶפְתָּח לָכֵן אֶת פִּי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 4 אֲנִי מֵעַתָּה אֶפְתָּח לָכֵן אֶת פִּי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 5 אֲנִי מֵעַתָּה אֶפְתָּח לָכֵן אֶת פִּי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
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 7 אֲנִי מֵעַתָּה אֶפְתָּח לָכֵן אֶת פִּי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
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 10 אֲנִי מֵעַתָּה אֶפְתָּח לָכֵן אֶת פִּי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 11 אֲנִי מֵעַתָּה אֶפְתָּח לָכֵן אֶת פִּי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי
 12 אֲנִי מֵעַתָּה אֶפְתָּח לָכֵן אֶת פִּי וְאֶגְדֹּל לְכָל הָעָם אֲשֶׁר יִשְׁמָעַל בְּיָדִי

SIMILIA IN ALIIS CODD.

2 D yap a d enim 3 Pesh. idem = mussitastis 4 D δυναμεων d possunt
 7 Pesh. idem. N A D fam.1 οὐν ce itaque d f q r, aur. ergo 7 Pesh. 7 = nam
 D yap d enim 8 e om. v. q. 11 r, om. πῶς ἢ

1 ἡσυχία κεν ἡσυχία^b | ἡσυχία^a κεν ἡσυχία | ἡσυχία κεν
 4 ἡσυχία | ἡσυχία ἡσυχία ἡσυχία | ἡσυχία ἡσυχία^a ἡσυχία
 ἡσυχία^a ἡσυχία | ἡσυχία ἡσυχία ἡσυχία | ἡσυχία ἡσυχία ἡσυχία
 5 ἡσυχία | ἡσυχία ἡσυχία^b | ἡσυχία ἡσυχία^b | ἡσυχία ἡσυχία
 | ἡσυχία κενⁱ | ἡσυχία^a ἡσυχία κεν | ἡσυχία ἡσυχία

6 ἡσυχία ἡσυχία | ἡσυχία ἡσυχία κεν | ἡσυχία ἡσυχία ἡσυχία⁹
 7 | ἡσυχία⁷ ἡσυχία κεν | ἡσυχία ἡσυχία κεν | ἡσυχία ἡσυχία ἡσυχία^a
 κεν | ἡσυχία ἡσυχία ἡσυχία | ἡσυχία ἡσυχία^a ἡσυχία ἡσυχία
 8 | ἡσυχία^a ἡσυχία ἡσυχία | ἡσυχία ἡσυχία | ἡσυχία^c ἡσυχία^b
 | ἡσυχία ἡσυχία ἡσυχία || ἡσυχία ἡσυχία, ἡσυχία | ἡσυχίαⁱ ἡσυχία ἡσυχία^a
 9 | ἡσυχία^a ἡσυχία | ἡσυχία ἡσυχία ἡσυχία⁹ | ἡσυχία^b ἡσυχία
 | ἡσυχία ἡσυχία

10 ἡσυχία ἡσυχία¹¹ | ἡσυχία ἡσυχία ἡσυχία^a ἡσυχία¹⁰
 11 ἡσυχία | ἡσυχία ἡσυχία ἡσυχία κεν | ἡσυχία ἡσυχία ἡσυχία
 12 | ἡσυχία ἡσυχία ἡσυχία¹² | ἡσυχία ἡσυχία | ἡσυχία ἡσυχία
 13 | ἡσυχία ἡσυχία ἡσυχία¹³ | ἡσυχία ἡσυχία | ἡσυχία ἡσυχία ἡσυχία
 14 ἡσυχία¹⁴ ἡσυχία ἡσυχία | ἡσυχία ἡσυχία | ἡσυχία ἡσυχία ἡσυχία
 ἡσυχία | ἡσυχία ἡσυχία | ἡσυχία ἡσυχία ἡσυχία | ἡσυχία ἡσυχία ἡσυχία

DISSIMILIA IN COD. CURETON.

ἡσυχία - ^a 5 ἡσυχία^b ἡσυχία^a 4 ἡσυχία - ^b ἡσυχία^a 3
 . ἡσυχία^b ἡσυχία ἡσυχία ἡσυχία ἡσυχία ἡσυχία^a 7 ἡσυχία - ^a § 6
 ἡσυχία + ^a II ἡσυχία + ^a § 10 . ἡσυχία^b (f. 69a) ἡσυχία^a 8 ἡσυχία - ^c

SIMILIA IN ALIIS CODD.

5 ⁱ ff₂ i Diat. ar. om. πάντες 8 ⁱ Pesh. idem = cultor Diat. ar. = agricola 9 ⁱ Pesh.
 idem. A D fam.¹ a b c d e f ff₂ i q aur. Diat. ar. om. εἰς τὸ μέλλον 9 ^a Pesh. idem.
 Diat. ar. = altero anno A D fam.¹ εἰς τὸ μέλλον a b c d f ff₂ i q r, aur in futurum
 e in futuro II ⁱ Pesh. Diat. ar. om. ἰδοὺ

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DISSIMILIA IN COD. CURETON.

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SIMILIA IN ALIIS CODD.

14¹ A Pesh. om. $\sigma\upsilon\nu$ 15¹ Pesh. idem. Diat. ar. = *Iesus* D $\eta\eta\sigma$ fam.¹ fam.¹³ δ' $\text{I}\eta\sigma\upsilon\varsigma$
17¹ Pesh. idem. = *miraculis* a a₂ *mirificis* Diat. ar. = d *mirabilibus* 18¹ A D fam.¹
om. $\sigma\upsilon\nu$ 22¹⁻¹ Pesh. idem = *per pagos et per civitates* Diat. ar. = *castella et civitates*
23¹ Pesh. = *Interrogavit autem* Diat. ar. = *Et interrogavit* 23² Pesh. idem =
Ieshua Diat. ar. = *Iesus*.

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- 10 ¹ | ^c | ^e | ^d | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 11 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 12 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 13 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 14 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 15 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 16 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 17 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 18 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 19 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 20 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 21 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |

DISSIMILIA IN COD. CURETON.

- 10 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 11 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 12 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 13 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 14 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 15 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 16 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 17 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 18 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 19 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 20 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |
- 21 ¹ | ² | ³ | ⁴ | ⁵ | ⁶ | ⁷ | ⁸ | ⁹ | ¹⁰ | ¹¹ | ¹² | ¹³ | ¹⁴ | ¹⁵ | ¹⁶ | ¹⁷ | ¹⁸ | ¹⁹ | ²⁰ | ²¹ |

SIMILIA IN ALIIS CODD.

- 10 ¹ e Pesh. Diat. ar. om. τότε 10 ² a om. σοι 11 ¹ Pesh. idem. Diat. ar. = et
 omnis 12 ¹ Pesh. idem = haec 14 ¹ N fam. ¹ fam. ¹³ aur. om. γὰρ 15 ¹ N e f q r, om.
 ταῦτα 16 ¹ Pesh. idem = Ieshua e dñs 18 ¹ e om. πάντες 20 ¹ a b e i q om. διὰ τοῦτο

אבאלא²¹ אבאלא²² אבאלא²³ אבאלא²⁴ אבאלא²⁵ אבאלא²⁶ אבאלא²⁷ אבאלא²⁸ אבאלא²⁹ אבאלא³⁰ אבאלא³¹ אבאלא³² אבאלא³³ אבאלא³⁴

אבאלא²⁵ אבאלא²⁶ אבאלא²⁷ אבאלא²⁸ אבאלא²⁹ אבאלא³⁰ אבאלא³¹ אבאלא³² אבאלא³³ אבאלא³⁴

DISSIMILIA IN COD. CURETON.

אבאלא²¹ אבאלא²² אבאלא²³ אבאלא²⁴ אבאלא²⁵ אבאלא²⁶ אבאלא²⁷ אבאלא²⁸ אבאלא²⁹ אבאלא³⁰ אבאלא³¹ אבאלא³² אבאלא³³ אבאלא³⁴

SIMILIA IN ALIIS CODD.

26 ¹⁻¹ Pesh. idem = et fratres suos et sorores suas, et uxorem suam et filios suos. Diat. ar. = et fratres et sorores, et uxorem et filios
 29 ¹ a b c ff₂ i q Pesh. Diat. ar. om.
 31 ¹ Pesh. Diat. ar. om. καθίστας
 34 ¹ A D fam. ¹ a b c d e f ff₂ i q r₁
 Pesh. om. οὖν

f. 81a

23 אֲדֹכָא^a 23 | רַבִּי, מֵאֲדֹכָא | . מֵאֲדֹכָא כְּחֵמָה | אֲדֹכָאⁱ
 24 | כְּחֵמָה, יֵי כְּחֵמָה²⁴ | אֲדֹכָא דֹּכָא | רַבִּי, אֵם רַבִּי | אֲדֹכָא
 25 אֵם²⁵ | אֲדֹכָא דֹּכָא | אֲדֹכָא כְּחֵמָה | רַבִּי, רַבִּי | רַבִּי כְּחֵמָה
 | רַבִּי כְּחֵמָה | רַבִּי כְּחֵמָה | רַבִּי כְּחֵמָה | רַבִּי כְּחֵמָה
 26 | אֲדֹכָא דֹּכָא | רַבִּי, רַבִּי | רַבִּי כְּחֵמָה²⁸ | רַבִּי כְּחֵמָה
 27 | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 28 | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 29 | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 30 | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 31 | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 32 | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי

XVI. I רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 f. 13a
 2 רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי
 | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי
 3 רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי | רַבִּי

DISSIMILIA IN COD. CURETON.

אֵם + ^b יֵיכָא^a 27 . רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
^b רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
^b . רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי
 רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי | רַבִּי, רַבִּי

SIMILIA IN ALIIS CODD.

22 ⁱ Pesh. idem. Diat. ar. = *et ponite* 29 ⁱ A D fam.¹³ τῷ πατρὶ αὐτοῦ Pesh. Diat. ar.
 = a b c d e f f f₂ i q r₁ aur. *patri suo* xvi. 2 ⁱ Pesh. idem. Diat. ar. = *a dominus suus*
 r₁ *dñs eius* 2 ²⁻² Pesh. idem = *dispensator esse mihi* Diat. ar. = *esse villicus meus*
a actum meum administrare

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14 | תא אמת חסד | חסד חסד חסד | חסד חסד חסד
15 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
16 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
17 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
18 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
19 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
20 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
21 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
22 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
23 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
24 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
25 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד
26 | חסד חסד חסד | חסד חסד חסד | חסד חסד חסד

DISSIMILIA IN COD. CURETON.

(deest ab **لحم**, xvi. 12, ad 10, xvii. 1.)

SIMILIA IN ALIIS CODD.

17¹ Pesh. idem = *praetereant* a *excedere* 18¹ D d Pesh. om. ἀπὸ ἀνδρῶν 21¹ Pesh.
idem. Diat. ar. = *ventrem suum* 24¹ Pesh. = *Pater mi* 24² Pesh. idem =
quia ecce Diat. ar. = *ego enim ecce*

7 ^b תכלה | מה ^c שפלה ² לך | אתה ^d לא חסדך | חבית נשפלה
 8 ⁸ אתה ¹ אתה לא ידע | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 9 ⁹ לך | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 10 ¹⁰ לך | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 11 ¹¹ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 12 ¹² חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 13 ¹³ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 14 ¹⁴ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 15 ¹⁵ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 16 ¹⁶ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 17 ¹⁷ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 18 ¹⁸ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה

DISSIMILIA IN COD. CURETON.

7 ^b תכלה | מה ^c שפלה ² לך | אתה ^d לא חסדך | חבית נשפלה
 8 ⁸ אתה ¹ אתה לא ידע | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 9 ⁹ לך | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 10 ¹⁰ לך | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 11 ¹¹ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 12 ¹² חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 13 ¹³ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 14 ¹⁴ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 15 ¹⁵ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 16 ¹⁶ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 17 ¹⁷ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה
 18 ¹⁸ חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה | חסדך נשפלה

SIMILIA IN ALIIS CODD.

7 ² D μη dr,s numquid e non 8 ¹ D a b c d e f f₂ i q s Pesh. Diat. ar. om. οὐχὶ
 10 ¹ N a b d e f f₂ i r,s om. πάντα 11 ¹ Diat. ar. om. ἐγένετο 11 ² Pesh. idem =
 in Gelilam 12 ¹ D a b c d e f f₂ i q s om. ἀπήντησαν a b c f f₂ i q s et ecce 14 ¹ Pesh.
 Diat. ar. om. ἐγένετο 15 ¹ Pesh. idem. Diat. ar. = se mundatum D καθαρισθη b d
 f r, aur. mundatus est 16 ¹ Pesh. idem. Diat. ar. = Iesu 17 ¹ D a b c d e f f₂ i
 q s, om. Οὐχ 18 ¹⁻¹ Diat. ar. = unus eorum D ἐξ αυτων ουδεις d ex his nemo
 e nemo ex eis 18 ² b c e f f₂ i q Pesh. Diat. ar. om. ἐπρέθησαν

- 32 | אִי־הָיָה־לָּךְ³² . מִי־חֲמַלְתָּ | וְאַתָּה לֵךְ¹ | אִם כִּשְׁמִיעַ לְךָ | כִּשְׁמִיעַ
 f. 83b 33 | אֲנִי | לְךָ . מִי־כֹל מִי־לְךָ | כִּשְׁמִיעַ לְךָ³³ | אֲנִי מִי־חֲמַלְתָּ
 34 | מִי־חֲמַלְתָּ לְךָ | אִם־כִּשְׁמִיעַ לְךָ³⁴ . מִי־כֹל מִי־לְךָ²
 35 | אֲנִי מִי־חֲמַלְתָּ לְךָ³⁵ | אִם־כִּשְׁמִיעַ לְךָ¹ | אֲנִי מִי־חֲמַלְתָּ
 36 | מִי־חֲמַלְתָּ לְךָ³⁶ | אִם־כִּשְׁמִיעַ לְךָ¹ | אֲנִי מִי־חֲמַלְתָּ
 37 . מִי־חֲמַלְתָּ לְךָ² | אִם־כִּשְׁמִיעַ לְךָ³⁷ | אֲנִי מִי־חֲמַלְתָּ
 XVIII. I | אֲנִי מִי־חֲמַלְתָּ¹ | אֲנִי מִי־חֲמַלְתָּ^{b*} | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ
 כֹּל² | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ
 2 | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ² | אֲנִי מִי־חֲמַלְתָּ
 | אֲנִי מִי־חֲמַלְתָּ || לֵךְ לְךָ^{b*} | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ
 3 | אֲנִי מִי־חֲמַלְתָּ . אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ³
 4 | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ⁴ | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ^c | אֲנִי מִי־חֲמַלְתָּ
 | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ^b | אֲנִי מִי־חֲמַלְתָּ^a
 5 | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ² | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ⁵ | אֲנִי מִי־חֲמַלְתָּ
 6 | אֲנִי מִי־חֲמַלְתָּ^a | אֲנִי מִי־חֲמַלְתָּ^b | אֲנִי מִי־חֲמַלְתָּ^b | אֲנִי מִי־חֲמַלְתָּ^b | אֲנִי מִי־חֲמַלְתָּ^b
 7 | אֲנִי מִי־חֲמַלְתָּ¹ | אֲנִי מִי־חֲמַלְתָּ | אֲנִי מִי־חֲמַלְתָּ⁷ | אֲנִי מִי־חֲמַלְתָּ^b | אֲנִי מִי־חֲמַלְתָּ

* sic

DISSIMILIA IN COD. CURETON.

כֹּל^a 37 (f. 73b) . אֲנִי מִי־חֲמַלְתָּ + ^a 35 | אֲנִי מִי־חֲמַלְתָּ + ^a 34 | אֲנִי מִי־חֲמַלְתָּ^a 33
 אֲנִי מִי־חֲמַלְתָּ + ^a 3 | אֲנִי מִי־חֲמַלְתָּ^b . אֲנִי מִי־חֲמַלְתָּ + ^a 2 | אֲנִי מִי־חֲמַלְתָּ § I xviii. | אֲנִי מִי־חֲמַלְתָּ^b
 אֲנִי מִי־חֲמַלְתָּ^c . אֲנִי מִי־חֲמַלְתָּ + ^b | אֲנִי מִי־חֲמַלְתָּ^a 4 | אֲנִי מִי־חֲמַלְתָּ + ^c | אֲנִי מִי־חֲמַלְתָּ^b
 . אֲנִי מִי־חֲמַלְתָּ^b | אֲנִי מִי־חֲמַלְתָּ^a 6 | אֲנִי מִי־חֲמַלְתָּ^b | אֲנִי מִי־חֲמַלְתָּ^b | אֲנִי מִי־חֲמַלְתָּ^a 5

SIMILIA IN ALIIS CODD.

31 ^a Pesh. Diat. ar. om. ὁμοίως 33 ¹ Pesh. idem. D θεληση Diat. ar. = d voluerit
 33 ^a Pesh. idem. Diat. ar. = animam suam fam.¹ fam.¹³ τὴν ψυχὴν αὐτοῦ 34 ¹ cd et unus
 35 ¹ bceff₂ iq et una 36 ¹⁻¹ Pesh. . אֲנִי מִי־חֲמַלְתָּ . אֲנִי מִי־חֲמַלְתָּ . אֲנִי מִי־חֲמַלְתָּ
 = Duo erunt in agro: unus accipietur et alter relinquetur Diat. ar. = et duo erunt in eodem
 agro, unus assumetur, et alter relinquetur D δυο εγω εισ παραληφθησεται και ο ετερος
 αφεθησεται fam.¹³ δύο ἔσονται ἐν τῷ ἀγρῷ. εἰς παραληφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται a b c
 d e f f₂ i q r, aur. duo in agro unus adsumetur a c d r, aur. et alius (b c f f₂ i et unus
 f q et alter) relinquetur (d dimittetur) xviii. 2 ¹ D fam.¹ d Pesh. Diat. ar. om. λέγων
 7 ¹ Pesh. idem = potius Diat. ar. = magis

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- XIX. 1 2 ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} 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^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^q

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28 | කමළ මළ දාද | ප්‍රති ප්‍ර අප්ප¹ | මළ | චිත²⁸ | මළ |
 29 | ² iaf^a ණල දාද | ප්‍ර. | ණල²⁹ | ණල²⁹ |
 30 | ණල³⁰ | ණල³⁰ | ණල³⁰ | ණල³⁰ | ණල³⁰ |
 31 | ණල³¹ | ණල³¹ | ණල³¹ | ණල³¹ | ණල³¹ |
 32 | ණල³² | ණල³² | ණල³² | ණල³² | ණල³² |
 33 | ණල³³ | ණල³³ | ණල³³ | ණල³³ | ණල³³ |
 34 | ණල³⁴ | ණල³⁴ | ණල³⁴ | ණල³⁴ | ණල³⁴ |
 35 | ණල³⁵ | ණල³⁵ | ණල³⁵ | ණල³⁵ | ණල³⁵ |
 36 | ණල³⁶ | ණල³⁶ | ණල³⁶ | ණල³⁶ | ණල³⁶ |
 37 | ණල³⁷ | ණල³⁷ | ණල³⁷ | ණල³⁷ | ණල³⁷ |
 38 | ණල³⁸ | ණල³⁸ | ණල³⁸ | ණල³⁸ | ණල³⁸ |
 39 | ණල³⁹ | ණල³⁹ | ණල³⁹ | ණල³⁹ | ණල³⁹ |

DISSIMILIA IN COD. CURETON.

කළ - ^c , මෙකළ^b . ප්‍රමළ^a 30 | ප්‍රමළ^b | ණල^a | ණල^a |
 31 | ණල^a | ණල^a | ණල^a | ණල^a |
 32 | ණල^a | ණල^a | ණල^a | ණල^a |
 33 | ණල^a | ණල^a | ණල^a | ණල^a |
 34 | ණල^a | ණල^a | ණල^a | ණල^a |
 35 | ණල^a | ණල^a | ණල^a | ණල^a |
 36 | ණල^a | ණල^a | ණල^a | ණල^a |
 37 | ණල^a | ණල^a | ණල^a | ණල^a |
 38 | ණල^a | ණල^a | ණල^a | ණල^a |
 39 | ණල^a | ණල^a | ණල^a | ණල^a |

SIMILIA IN ALIIS CODD.

28 ¹ D addeff₂ i r₁ s om. ἐμπροσθεν 29 ¹ Pesh. Diat. ar. om. ἐγένετο 29 ² e om.
 τὸ καλούμενον 29 ³⁻³ A D fam.¹ τῶν μαθητῶν αὐτοῦ Pesh. = a d f *discipulis suis* c ff₂ i
 aur. *discipulos suos* 30 ¹ Pesh. idem = *eis* 30 ² Pesh. idem = *ecce* 34 ¹ e om
 οἱ κύριοι αὐτοῦ 34 ² D d e aur. om. τί λύτετε τὸν πῶλον; οἱ δὲ εἶπαν 35 ¹ D τον πωλον
 d e pullum 37 ¹⁻¹ D ἐγγιζοντων δε αυτων d *adpropiantibus autem illis* 37 ² D d e
 Pesh. Diat. ar. om. ἦδη

40 ^a 40 ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok}

[illegible]

DISSIMILIA IN COD. CURETON.

[illegible]

SIMILIA IN ALIIS CODD.

19 1-1 Pesh. idem. Ν D οι αρχιερεῖς καὶ οἱ γραμματεῖς α Pontifices, et Scrib. e c d f ff₂ i q
r₁ aur. principes sacerdotum et scribae 23 1-1 Pesh. idem. Α C D τί με πειράζετε
a c d f ff₂ i q r₁ aur. quid me temptatis 29 1 D a d e i q om. οὖν 29 2 D παρ ημειν
c q apud nos d ff₂ apud nos

31 אָסא^{a 31} . 3. חַסֵּם | קלָה חַסֵּם אָסא^{-3b 2} , אָסא⁻² קִיְּמִי^a |
 קלָה חַסֵּם אָסא^{-3b 2} , אָסא⁻² קִיְּמִי^a | קלָה חַסֵּם אָסא^{-3b 2} , אָסא⁻² קִיְּמִי^a |
 f. 29a 32 קִיְּמִי^a | קִיְּמִי^{a 33} קִיְּמִי^a , אָסא^{-3b 2} קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 33 קִיְּמִי^a | קִיְּמִי^{a 33} קִיְּמִי^a , אָסא^{-3b 2} קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 34 קִיְּמִי^{a 34} | חַסֵּם אָסא^{-3b 2} | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 קִיְּמִי^{a 34} | חַסֵּם אָסא^{-3b 2} | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 35 קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^{a 35} קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 36 קִיְּמִי^{a 36} קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 קִיְּמִי^{a 36} קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 37 קִיְּמִי^{a 37} | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 קִיְּמִי^{a 37} | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 38 קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^{a 38} קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 39 קִיְּמִי^{a 39} | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 40 קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^{a 40} קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 קִיְּמִי^{a 40} קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 41 קִיְּמִי^{a 41} | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 42 קִיְּמִי^{a 42} | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |
 43 קִיְּמִי^{a 43} | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a | קִיְּמִי^a קִיְּמִי^a |

DISSIMILIA IN COD. CURETON.

אָסא^{a 31} - אָסא^{b 33} אָסא^{a 31} אָסא^{b 30} אָסא^{a 30}
 קִיְּמִי^{a 35} + אָסא^{b 35} קִיְּמִי^{a 34} קִיְּמִי^{a 34} קִיְּמִי^{a 34}
 אָסא^{a 39} § 39 אָסא^{b 39} (f. 79a) אָסא^{a 37} אָסא^{b 36} + אָסא^{a 36}
 אָסא^{a 42} § 41 אָסא^{b 42}

SIMILIA IN ALIIS CODD.

30¹ fam.¹ a c f i q aur. Pesh. om. καὶ ὁ τρίτος 30²⁻² A fam.¹ τὴν γυναῖκα 30³⁻³ A fam.¹
 καὶ οὗτος ἀπέθανεν ἄτεκνος a et ipse decessit sine filiis Pesh. Diat. ar. = c f ff₂ i q r₁ aur.
 et ipse (Diat. ar. ff₂ om. ipse c q et ille) mortuus est (r₁ defunctus est) sine filiis. (c ff₂ q filio)
 32¹ A a c e i om. ὑστερον 33¹ N c e ff₂ i r₁ om. ἡ γυνὴ οὖν A D fam.¹ d f q aur.
 Pesh. om. ἡ γυνὴ 34¹ A fam.¹ καὶ ἀποκριθεὶς q Respondens 34²⁻² D γεννωσται
 καὶ γεννωσιν a c e generant et generantur d pariuntur et pariunt ff₂ i q generantur et
 generant. r₁ nascuntur et generant 36¹ D a c d e ff₂ i r₁ om. καὶ υἱοὶ εἰσιν Θεοῦ
 37¹⁻¹ e quando dixerit ei dñs 41¹ Pesh. idem = scribae fam.¹³ οἱ γραμματεῖς

194

[illegible]

DISSIMILIA IN COD. CURETON.

[illegible]

SIMILIA IN ALIIS CODD.

12¹ Pesh. $\kappa\omega\alpha = Et\ ecce$

19¹ Pesh. om. vv. 17, 18.

23 ' D a b d e f f₂ i q om.

ἐξ αὐτῶν

24¹ D a d f q Pesh. om. δοκεῖ.

[illegible]

1. கிடைக்கா கிடை || கணம் உருகா முக | புகா கணம் உருகா³⁹ 39

[illegible][illegible]

കുറുപ്പ്. ഇതുകൊണ്ട് 42 ന്റെ പരിഹാരം, 42 ന്റെ പരിഹാരം. 42 ന്റെ പരിഹാരം 42

1. $\frac{1}{x} = x^{-1}$ 2. $\frac{d}{dx} x^{-1} = -1 x^{-2} = -\frac{1}{x^2}$ 3. $\frac{d}{dx} \frac{1}{x} = -\frac{1}{x^2}$

[illegible]

കാണാ⁴⁰ | മനോരമ | മനോരമ | മനോരമ | മനോരമ 46

ଲେଖକଙ୍କ ନାମ । ପଞ୍ଜୀକରଣ ସଂଖ୍ୟା । ପ୍ରକାଶନ ତାରିଖ । ପ୍ରକାଶକଙ୍କ ନାମ ।

[illegible]

1. അഞ്ചാം നാമ നാമ | ഇതിൽ നാ നാമ | നാമ നാമ

48
 48

49 מעלם | חזק על ידי^a קצת^b. 40 בן שמואל^a | מנחם^a

جاءه ليعلمه | كاتبة ل² من | كاتبة | كاتبة

50 50 ⁵⁰ אֲנִי חַיָּה | בְּיָד הַחַיָּה | לְחַיָּה חַיָּה | חַיָּה חַיָּה | חַיָּה חַיָּה .

51 5I

പ്രാർത്ഥനയ്ക്ക് ശേഷം | ഞീ^b, നല്ല ദൈവം^b | സത്യം^a ഇതാണ്⁵²

DISSIMILIA IN COD. CURETON.

38^a 39^b 40^c 41^d 42^e 43^f 44^g 45^h 46ⁱ 47^j 48^k 49^l 50^m 51ⁿ 52^o 53^p 54^q 55^r 56^s 57^t 58^u 59^v 60^w 61^x 62^y 63^z 64^{aa} 65^{ab} 66^{ac} 67^{ad} 68^{ae} 69^{af} 70^{ag} 71^{ah} 72^{ai} 73^{aj} 74^{ak} 75^{al} 76^{am} 77^{an} 78^{ao} 79^{ap} 80^{aq} 81^{ar} 82^{as} 83^{at} 84^{au} 85^{av} 86^{aw} 87^{ax} 88^{ay} 89^{az} 90^{ba} 91^{bb} 92^{bc} 93^{bd} 94^{be} 95^{bf} 96^{bg} 97^{bh} 98^{bi} 99^{bj} 100^{bk} 101^{bl} 102^{bm} 103^{bn} 104^{bo} 105^{bp} 106^{bq} 107^{br} 108^{bs} 109^{bt} 110^{bu} 111^{bv} 112^{bw} 113^{bx} 114^{by} 115^{bz} 116^{ca} 117^{cb} 118^{cc} 119^{cd} 120^{ce} 121^{cf} 122^{cg} 123^{ch} 124^{ci} 125^{cj} 126^{ck} 127^{cl} 128^{cm} 129^{cn} 130^{co} 131^{cp} 132^{cq} 133^{cr} 134^{cs} 135^{ct} 136^{cu} 137^{cv} 138^{cw} 139^{cx} 140^{cy} 141^{cz} 142^{da} 143^{db} 144^{dc} 145^{dd} 146^{de} 147^{df} 148^{dg} 149^{dh} 150^{di} 151^{dj} 152^{dk} 153^{dl} 154^{dm} 155^{dn} 156^{do} 157^{dp} 158^{dq} 159^{dr} 160^{ds} 161^{dt} 162^{du} 163^{dv} 164^{dw} 165^{dx} 166^{dy} 167^{dz} 168^{ea} 169^{eb} 170^{ec} 171^{ed} 172^{ee} 173^{ef} 174^{eg} 175^{eh} 176^{ei} 177^{ej} 178^{ek} 179^{el} 180^{em} 181^{en} 182^{eo} 183^{ep} 184^{eq} 185^{er} 186^{es} 187^{et} 188^{eu} 189^{ev} 190^{ew} 191^{ex} 192^{ey} 193^{ez} 194^{fa} 195^{fb} 196^{fc} 197^{fd} 198^{fe} 199^{ff} 200^{fg} 201^{fh} 202^{fi} 203^{fj} 204^{fk} 205^{fl} 206^{fm} 207^{fn} 208^{fo} 209^{fp} 210^{fq} 211^{fr} 212^{fs} 213^{ft} 214^{fu} 215^{fv} 216^{fw} 217^{fx} 218^{fy} 219^{fz} 220^{ga} 221^{gb} 222^{gc} 223^{gd} 224^{ge} 225^{gf} 226^{gg} 227^{gh} 228^{gi} 229^{gj} 230^{gk} 231^{gl} 232^{gm} 233^{gn} 234^{go} 235^{gp} 236^{gq} 237^{gr} 238^{gs} 239^{gt} 240^{gu} 241^{gv} 242^{gw} 243^{gx} 244^{gy} 245^{gz} 246^{ha} 247^{hb} 248^{hc} 249^{hd} 250^{he} 251^{hf} 252^{hg} 253^{hh} 254^{hi} 255^{hj} 256^{hk} 257^{hl} 258^{hm} 259^{hn} 260^{ho} 261^{hp} 262^{hq} 263^{hr} 264^{hs} 265^{ht} 266^{hu} 267^{hv} 268^{hw} 269^{hx} 270^{hy} 271^{hz} 272^{ia} 273^{ib} 274^{ic} 275^{id} 276^{ie} 277^{if} 278^{ig} 279^{ih} 280ⁱⁱ 281^{ij} 282^{ik} 283^{il} 284^{im} 285ⁱⁿ 286^{io} 287^{ip} 288^{iq} 289^{ir} 290^{is} 291^{it} 292^{iu} 293^{iv} 294^{iw} 295^{ix} 296^{iy} 297^{iz} 298^{ja} 299^{jb} 300^{jc} 301^{jd} 302^{je} 303^{jf} 304^{jj} 305^{jh} 306^{ji} 307^{jj} 308^{jk} 309^{jl} 310^{jm} 311^{jn} 312^{jo} 313^{jp} 314^{jq} 315^{jr} 316^{js} 317^{jt} 318^{ju} 319^{jv} 320^{jw} 321^{jx} 322^{ky} 323^{ky} 324^{ky} 325^{ky} 326^{ky} 327^{ky} 328^{ky} 329^{ky} 330^{ky} 331^{ky} 332^{ky} 333^{ky} 334^{ky} 335^{ky} 336^{ky} 337^{ky} 338^{ky} 339^{ky} 340^{ky} 341^{ky} 342^{ky} 343^{ky} 344^{ky} 345^{ky} 346^{ky} 347^{ky} 348^{ky} 349^{ky} 350^{ky} 351^{ky} 352^{ky} 353^{ky} 354^{ky} 355^{ky} 356^{ky} 357^{ky} 358^{ky} 359^{ky} 360^{ky} 361^{ky} 362^{ky} 363^{ky} 364^{ky} 365^{ky} 366^{ky} 367^{ky} 368^{ky} 369^{ky} 370^{ky} 371^{ky} 372^{ky} 373^{ky} 374^{ky} 375^{ky} 376^{ky} 377^{ky} 378^{ky} 379^{ky} 380^{ky} 381^{ky} 382^{ky} 383^{ky} 384^{ky} 385^{ky} 386^{ky} 387^{ky} 388^{ky} 389^{ky} 390^{ky} 391^{ky} 392^{ky} 393^{ky} 394^{ky} 395^{ky} 396^{ky} 397^{ky} 398^{ky} 399^{ky} 400^{ky} 401^{ky} 402^{ky} 403^{ky} 404^{ky} 405^{ky} 406^{ky} 407^{ky} 408^{ky} 409^{ky} 410^{ky} 411^{ky} 412^{ky} 413^{ky} 414^{ky} 415^{ky} 416^{ky} 417<

൧൩^a 42 ൧൪ ൩൩^a 4I . ൧൫ ൪൪^a 40 ൧൬ ൪൫^a 40 (p. 82b) ൧൭

$\text{KOH} \cdot n\text{H}_2\text{O}$ ಮತ್ತು n ಮೌಲರ NaOH ಅನುಪಾತ $1^{\text{st}} + e$ $1^{\text{st}} - d$ $1^{\text{st}} - c$ b c

[illegible]

47 46 45 44

48^a. الحين والحين 49^a نيل حمم 52^a فكم + 50^a - الحين والحين

(f. 83a) പലനാ പലപ്പിള്ളി ^c

SIMILIA IN ALIIS CODD.

38^r N i om. κύριε 39^r Pesh. idem. Diat. ar. = a b c e f ff₂ i r, aur. *discipuli eius*

42 ¹ A *fam.*¹ *fam.*¹³ f om. vv. 43, 44. 47 ¹⁻¹ D οχλος πολλος d *turba multa*

49¹ Diat. ar. = *discipuli eius* 49² Pesh. idem. *A fam.*¹ aṭrōw a illi b c e f f₂ i r, aur. ei

52 ¹ D *fam.* ¹ d e i om. Ἰησοῦς

21 ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

DISSIMILIA IN COD. CURETON.

21 ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

SIMILIA IN ALIIS CODD.

21 ^a D d om. λέγοντες 22 ^a ^{sum.} γὰρ be q enim 23 ^a A D ^{sum.} καὶ τῶν τῶν
 (A ^{sum.} om. τῶν) ἀρχιερέων c f et Sacerdotum Pesh. Diat. ar. = d et vox principum
 Sacerdotum (Pesh. d om. vox) 25 ^a Pesh. idem. ^{sum.} αὐτοῖς Diat. ar. = b c e ff₂
 aur. illis f eis 26 ^a L Pesh. om. τινα 26 ^a Diat. ar. = et veniret 29 ^a D a b
 d e ff₂ r₁ Diat. ar. om. ἰδοὺ 30 ^a Pesh. = incipietis 31 ^a c r₁ quid faciunt

44 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 44 || כִּי־אֵלֶיךָ־בָּ 44
 45 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 45 || כִּי־אֵלֶיךָ־בָּ 45
 46 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 46 || כִּי־אֵלֶיךָ־בָּ 46
 47 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 47 || כִּי־אֵלֶיךָ־בָּ 47
 48 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 48 || כִּי־אֵלֶיךָ־בָּ 48
 49 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 49 || כִּי־אֵלֶיךָ־בָּ 49
 50 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 50 || כִּי־אֵלֶיךָ־בָּ 50
 51 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 51 || כִּי־אֵלֶיךָ־בָּ 51
 52 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 52 || כִּי־אֵלֶיךָ־בָּ 52
 53 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 53 || כִּי־אֵלֶיךָ־בָּ 53
 54 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 54 || כִּי־אֵלֶיךָ־בָּ 54
 55 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 55 || כִּי־אֵלֶיךָ־בָּ 55
 56 אֲנִי כֹהֵן עֹלִים בְּיָמֶיךָ 56 || כִּי־אֵלֶיךָ־בָּ 56

DISSIMILIA IN COD. CURETON.

46 אֲנִי כֹהֵן עֹלִים 44 אֲנִי כֹהֵן עֹלִים 43
 49 אֲנִי כֹהֵן עֹלִים 48 אֲנִי כֹהֵן עֹלִים 47
 52 אֲנִי כֹהֵן עֹלִים 50 אֲנִי כֹהֵן עֹלִים 53 (f. 86a)
 55 אֲנִי כֹהֵן עֹלִים 56 אֲנִי כֹהֵן עֹלִים

SIMILIA IN ALIIS CODD.

48 1-1 Evangelium secundum Petrum Oὐαὶ τοῖς ἀμαρτάναις ἡμῶν Diatessaron = Moesinger, p. 245, Vae fuit, vae fuit nobis g, vae vobis quae facta sunt hodie propter peccata vestra
 49 1 Pesh. idem = Ieshuae Diat. ar. = Iesu 50 1 Pesh. Diat. ar. om. ἰδοὺ 50 2-2 ff. iustus et bonus

- XXIV. 1 ¹ כסא דכר דגמ | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 2 ² דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 3 ³ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 4 ⁴ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 5 ⁵ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 6 ⁶ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 7 ⁷ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 8 ⁸ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 9 ⁹ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 10 ¹⁰ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 11 ¹¹ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 12 ¹² דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר
 13 ¹³ דכר דכר | דכר דכר דכר | דכר דכר דכר | דכר דכר דכר

DISSIMILIA IN COD. CURETON.

XXIV. 1 ¹ Pesh. . דכר דכר דכר דכר = et erant cum eis mulieres aliae.
 A D fam. ¹ καὶ τινες σὺν αὐταῖς d q et quidam cum illis (q ipsis) f et aliae simul cum eis
 3 ³ D d f Pesh. Diat. ar. om. κυρίου 4 ⁴ ff₂ contristarentur 9 ⁹ Pesh. Diat. ar. om.
 πασιν 10 ¹⁰ Pal. Syr. Lectionary (Codd. B, C) θυγάτηρ 12 ¹² Pesh. idem = Shemun
 13 ¹³ D d e om. ἰδοὺ

SIMILIA IN ALIIS CODD.

XXIV. 1 ¹ Pesh. . דכר דכר דכר דכר = et erant cum eis mulieres aliae.
 A D fam. ¹ καὶ τινες σὺν αὐταῖς d q et quidam cum illis (q ipsis) f et aliae simul cum eis
 3 ³ D d f Pesh. Diat. ar. om. κυρίου 4 ⁴ ff₂ contristarentur 9 ⁹ Pesh. Diat. ar. om.
 πασιν 10 ¹⁰ Pal. Syr. Lectionary (Codd. B, C) θυγάτηρ 12 ¹² Pesh. idem = Shemun
 13 ¹³ D d e om. ἰδοὺ

[illegible]

DISSIMILIA IN COD. CURETON.

.တရားရုံး^b အမိန့်^a I6 အမိန့်^b အမိန့်^a I5 အမိန့်^a I4
အမိန့်^a 2I အမိန့်^a 20 (f. 87a) အမိန့်^b အမိန့်^a § 18
အမိန့်^b အမိန့်^a § 25 အမိန့်^b အမိန့်^a 24 အမိန့်^a 23 အမိန့်^a 22

SIMILIA IN ALIIS CODD.

15 ¹ Pesh. Diat. ar. om. ἐγένετο	15 ² B D a c d e Diat. ar. om. αὐτὸς	17 ¹ Pesh.
idem = <i>loquimini</i>	17 ²⁻³ A D fam. ¹ d ff ₂ r ₁ Pesh. om. καὶ ἐστάθηνσαν	18 ¹ Pesh.
idem = <i>ex illis</i> Diat. ar. = <i>eorum</i> fam. ¹³ ἐξ αὐτῶν	a d r ₁ ex eis b f ff ₂ ex ipsis	
20 ¹ Pesh. idem. Diat. ar. = <i>et seniores</i>	21 ¹ a b c ff ₂ aur. Pesh. Diat. ar. om. ἀλλὰ	
γε καὶ σὺν πᾶσιν τούτοις	21 ² Pesh. idem = <i>Et ecce</i>	22 ¹ a b c ff ₂ om. ἀλλὰ
22 ² Diat. ar. om. ἐξέστησαν ἡμᾶς	22 ³ Pesh. Diat. ar. om. ὀρθρῖναι	23 ¹ Pesh.
idem = <i>nobis</i>	23 ²⁻³ Pesh. idem = <i>Angelos vidimus illic</i> ; Diat. ar. = <i>se angelos illic</i>	
<i>vidisse</i>	25 ¹⁻¹ Pesh. idem. Diat. ar. = <i>Tunc dixit eis Iesus</i> :	

පළමු පොත

100

1. 1 ඵලි අඟ් වෙහෙසුන් අළුතා අඟ් . අළුතා අඟ් වෙහෙසුන් සෑදි¹ [CURETON.]
2 ඵලි සෑදි අඟ් වෙහෙසුන් අඟ්² . අළුතා අඟ් අඟ් වෙහෙසුන් අඟ් . අඟ්
3 අඟ් අඟ්¹ අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ් . අඟ්
4 අඟ් අඟ් අඟ්⁵ . අඟ් අඟ් අඟ් අඟ් අඟ් අඟ් අඟ්¹ අඟ්⁴
5
6
7
8 [p. 39b] අඟ් . අඟ් අඟ් අඟ් අඟ්⁸ . අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ්
9 අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ්⁹ . අඟ් අඟ් අඟ් අඟ් .
10
11 අඟ් අඟ්¹¹ . අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ්¹⁰
12 අඟ් අඟ් අඟ් අඟ් අඟ් අඟ් අඟ්¹² . අඟ් අඟ් අඟ් අඟ්
13 අඟ් අඟ් අඟ් අඟ් අඟ් අඟ්¹³ . අඟ් අඟ් අඟ් අඟ් අඟ් අඟ්
14 අඟ් අඟ්¹⁴ . අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ්
අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ්
අඟ් අඟ්
15 අඟ් අඟ් අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ් අඟ් අඟ්¹⁵
16 අඟ් අඟ් අඟ් අඟ් අඟ් අඟ්¹⁶ . අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ්
17 අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ් අඟ්¹⁷ . අඟ් අඟ් අඟ් අඟ් . අඟ්
18 අඟ්¹ . අඟ් අඟ් අඟ් අඟ් අඟ්¹⁸ . අඟ් අඟ් අඟ් අඟ් අඟ්
19 අඟ් . අඟ් අඟ් අඟ් අඟ් අඟ්¹⁹ . අඟ් අඟ් අඟ් අඟ් අඟ්¹ අඟ්
[p. 40a] අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ් අඟ් . අඟ් අඟ් අඟ් අඟ්

SIMILIA IN ALIIS CODD.

i. 3, 4 ¹⁻¹ C... δὲ ἐν ᾧ γέγονεν ἐν αὐτῷ ζωὴ ἦν. be f factum est nihil. Quod autem (ef om. autem) factum est, in eo (e illo f ipso.) vita est (Cf. Westcott and Hort.) 13 ¹ b natus est (Cf. Aug. Iren. Amb. Tertull.) 18 ¹⁻¹ A sam. ¹ ὁ μονογενὴς υἱὸς a unicus filius solus b c e f ff₂ q aur. unigenitus filius 18 ² c nobis

- 25 ජනප්‍රියයා, තමාගේ ^a ප්‍රායෝගික ^{a1} | ජනප්‍රියයා ²⁵
 26 අත පිටිමි | ජනප්‍රියයා ²⁶ ජනප්‍රියයා | ජනප්‍රියයා ²⁶
 | අත පිටිමි, තමාගේ | ජනප්‍රියයා ²⁶ ජනප්‍රියයා | ජනප්‍රියයා ²⁶
 27 | ජනප්‍රියයා ²⁷ ජනප්‍රියයා || ජනප්‍රියයා ²⁷
 මි | ජනප්‍රියයා ²⁷ ජනප්‍රියයා | ජනප්‍රියයා ²⁷
 28 | ජනප්‍රියයා ²⁸ ජනප්‍රියයා | ජනප්‍රියයා ²⁸
 29 ජනප්‍රියයා ²⁹ ජනප්‍රියයා | ජනප්‍රියයා ²⁹
 ජනප්‍රියයා | ජනප්‍රියයා ²⁹ ජනප්‍රියයා | ජනප්‍රියයා ²⁹
 ජනප්‍රියයා, ජනප්‍රියයා ²⁹ ජනප්‍රියයා | ජනප්‍රියයා ²⁹
 30 ජනප්‍රියයා ³⁰ ජනප්‍රියයා | ජනප්‍රියයා ³⁰
 31 ජනප්‍රියයා ³¹ ජනප්‍රියයා | ජනප්‍රියයා ³¹
 f. 98a ජනප්‍රියයා ³¹ ජනප්‍රියයා | ජනප්‍රියයා ³¹
 32 ජනප්‍රියයා ³² ජනප්‍රියයා | ජනප්‍රියයා ³²
 33 ජනප්‍රියයා ³³ ජනප්‍රියයා | ජනප්‍රියයා ³³
 34 ජනප්‍රියයා ³⁴ ජනප්‍රියයා | ජනප්‍රියයා ³⁴
 ජනප්‍රියයා ³⁴ ජනප්‍රියයා | ජනප්‍රියයා ³⁴
 35 | ජනප්‍රියයා ³⁵ ජනප්‍රියයා | ජනප්‍රියයා ³⁵
 36

DISSIMILIA IN COD. CURETON.

^d = deficit.

ජනප්‍රියයා ²⁸ ජනප්‍රියයා ²⁷ ජනප්‍රියයා ²⁶ (f. 42a) 26 ^a ජනප්‍රියයා ²⁵
 ජනප්‍රියයා - ^f ජනප්‍රියයා + ^e ජනප්‍රියයා + ^c ජනප්‍රියයා - ^a 29 ජනප්‍රියයා - ^b
 ජනප්‍රියයා ... ජනප්‍රියයා + ^e ජනප්‍රියයා ^c ජනප්‍රියයා ^b ^a ජනප්‍රියයා ³¹ ජනප්‍රියයා + ^a 30
 ජනප්‍රියයා + ^b ^a ජනප්‍රියයා ³² ජනප්‍රියයා ⁱ ජනප්‍රියයා ^h ...
 ජනප්‍රියයා ³⁴ ^b ජනප්‍රියයා ³³ ජනප්‍රියයා ^a ජනප්‍රියයා ³⁴
 ජනප්‍රියයා ³⁵ ජනප්‍රියයා ^f ජනප්‍රියයා ^c ජනප්‍රියයා ^b ^a ජනප්‍රියයා ³⁵
 ජනප්‍රියයා

SIMILIA IN ALIIS CODD.

25 ¹ Pesh. idem = quodam 26 ¹ Pesh. idem. Diat. ar. = et multi 29 ¹ Pesh.
 idem. Diat. ar. = magno 29 ² Pesh. Diat. ar. = ecce 31 ¹ ff₂ autem Pesh. =
 q enim 34 ¹⁻¹ A C D ó θεός Diat. ar. = a c d ff₂ r₁ aur. Deus

23 ^a 23 ^b 24 ^c 25 ^d 26 ^e 27 ^f 28 ^g 29 ^h 30 ⁱ 31 ^j 32 ^k 33 ^l 34 ^m 35 ⁿ 36

DISSIMILIA IN COD. CURETON.

23 ^a 24 ^b 25 ^c 26 ^d 27 ^e 28 ^f 29 ^g 30 ^h 31 ⁱ 32 ^j 33 ^k 34 ^l 35 ^m 36

SIMILIA IN ALIIS CODD.

25 ¹ Pesh. Diat. ar. om. ὁ λεγόμενος Χριστός 27 ¹⁻¹ Pesh. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

קלפֿן | קומ קלפֿן | קומ קלפֿן | קומ קלפֿן | קומ קלפֿן^d
 קלפֿן | קומ קלפֿן | קומ קלפֿן | קומ קלפֿן | קומ קלפֿן^{14 d} 14
 | קומ קלפֿן^{b a 15} | קומ קלפֿן | קומ קלפֿן || ^bקומ קלפֿן^b 15
 | ^aקומ קלפֿן^{d c} | קומ קלפֿן | קומ קלפֿן^b | קומ קלפֿן^c 16
 קלפֿן^c קלפֿן^b | קומ קלפֿן^{a 16} | קומ קלפֿן^c | קומ קלפֿן^d 16
 | ^aקלפֿן^c קומ קלפֿן | קומ קלפֿן¹⁷ | קומ קלפֿן^c 17
 | קומ קלפֿן^c קומ קלפֿן | קומ קלפֿן^b | קומ קלפֿן^b 18
 קלפֿן | קומ קלפֿן^a קלפֿן | קומ קלפֿן^b | קומ קלפֿן^{a 19} 19
 | קומ קלפֿן^c | קומ קלפֿן^b | קומ קלפֿן^a | קומ קלפֿן^b 20
 || ^dקומ קלפֿן | קומ קלפֿן^d | קומ קלפֿן^c 21
 קלפֿן^{a 21} | קלפֿן^a | קלפֿן^a | קלפֿן^a | קלפֿן^a 20
 קלפֿן | קלפֿן^b | קלפֿן^b | קלפֿן^b | קלפֿן^a 21
 קלפֿן | קלפֿן^a | קלפֿן^a | קלפֿן^a | קלפֿן^a 22
 | קלפֿן^c | קלפֿן^c | קלפֿן^c | קלפֿן^c | קלפֿן^c 22

DISSIMILIA IN COD. CURETON.

קלפֿן^a 14 קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן^d 13
 קלפֿן קלפֿן^b קלפֿן קלפֿן + ^a 15 ^bקלפֿן קלפֿן^b קלפֿן^b
 קלפֿן^c ^dקלפֿן קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן^c ^bקלפֿן^c
^bקלפֿן^c קלפֿן^b קלפֿן + ^a 17 ^cקלפֿן^c קלפֿן^c קלפֿן^c 16
 קלפֿן קלפֿן קלפֿן קלפֿן^b . קלפֿן קלפֿן קלפֿן קלפֿן + ^a 18 קלפֿן^c
 קלפֿן קלפֿן^b ^aקלפֿן קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן^c 19
 קלפֿן קלפֿן^a 20 ^dקלפֿן קלפֿן^d ^cקלפֿן קלפֿן קלפֿן קלפֿן^c ^bקלפֿן^c
^bקלפֿן קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן (f. 48a) קלפֿן^c 21
 קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן . קלפֿן קלפֿן קלפֿן קלפֿן קלפֿן § 22
 קלפֿן^c קלפֿן^c קלפֿן^c קלפֿן^c + ^b ^aקלפֿן קלפֿן . קלפֿן^c קלפֿן^c

SIMILIA IN ALIIS CODD.

15 ^a Pesh. Diat. ar. om. πάλιν 19 ^a b d r, Pesh. Diat. ar. om. οὖν 20 ^a Pesh. idem
 = Ieshua

36 נִשְׁמָה^c לַחֲלֹם 36 לֵךְ | לֵךְ הִנֵּה לֵךְ a וְשָׁמָּה 1 | וְשָׁמָּה לֵךְ וְשָׁמָּה
 37 וְשָׁמָּה 1 | וְשָׁמָּה a לֵךְ וְשָׁמָּה b | לֵךְ וְשָׁמָּה b | לֵךְ וְשָׁמָּה b | לֵךְ וְשָׁמָּה b
 38 לֵךְ וְשָׁמָּה c | וְשָׁמָּה 38 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 39 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 40 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 41 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 42 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 43 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 44 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 45 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 46 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 47 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 48 וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1 | וְשָׁמָּה 1
 49

DISSIMILIA IN COD. CURETON.

൩൩^a 38 ൧൧൧൧൧^c ൩൩^b ൧^a 37 ൧൧൧൧ ൧൧൧^a 36 ൧൧൧൧^c 35
 ൧^a ൧൧ ൧൧^a 40 ൧൧^c ൧^b ൧൧ ൧൧^b ൧൧൧൧ ൧൧൧ ൧൧൧ ൧൧ + ^a 39
 ൧൧൧^a 41 ൧൧൧൧൧൧ ൧൧൧^c ൧^b ൧൧൧൧൧ ൧൧൧ ൧൧൧ ൧൧൧ ൧൧൧^b
 ൧൧ ൧൧൧^d ൧൧൧൧ + ^c ൧^b ൧൧൧൧ ൧൧^b ൧^a ൧൧൧ ൧൧൧ ൧൧ ൧൧^a 42 (f. 49a)
 ൧൧൧ - ^c ൧൧൧ + ^b ൧൧^a 45 ൧൧ + ^a 44 ൧൧൧ + ^a 43 ൧൧൧^c
 ൧൧൧൧ ൧൧ ൧൧൧ + ^a 48 ൧൧൧൧ + ^b ൧൧ ൧൧^a 47 ൧^b ൧൧൧^b ൧൧ + ^a 46

SIMILIA IN ALIIS CODD.

36 ¹ **N** A a b e q om. με 38 ¹ Pesh. idem. Diat. ar. = *ut facerem* 38 ²⁻² D του
πεμφαντισ με : πατροσ : a d e ff₁ r₁ *eius qui me misit patris.* (e pater) b *Patris qui me misit*
39 ¹ C om. δέ ἵστιν τὸ θέλημα τοῦ πέμψαιτός με. 39 ² D d e om. ἐξ αὐτοῦ 39 ³⁻³ D μηέν
a d ff₂ *nihil* b r₁ aur. *quicquam* f q *aliquid* 42 ¹ **N** b om. καὶ τὴν μητέρα 45 ¹ Pesh.
= a b e f ff₂ r₁ aur. *enim* 46 ¹⁻¹ **N** D τον θεόν a b d *deum* 47 ¹ *fum.*¹ εἰς τὸν θεόν

15 אבשלום אבשלום¹⁵ | אבשלום אבשלום | אבשלום אבשלום
 16 אבשלום אבשלום | אבשלום אבשלום¹⁶ | אבשלום אבשלום || אבשלום אבשלום¹⁷
 17 אבשלום אבשלום | אבשלום אבשלום | אבשלום אבשלום¹⁷ | אבשלום אבשלום
 18 אבשלום אבשלום | אבשלום אבשלום¹⁸ | אבשלום אבשלום | אבשלום אבשלום
 19 אבשלום אבשלום | אבשלום אבשלום¹⁹ | אבשלום אבשלום | אבשלום אבשלום
 20 אבשלום אבשלום | אבשלום אבשלום²⁰ | אבשלום אבשלום | אבשלום אבשלום
 21 אבשלום אבשלום | אבשלום אבשלום²¹ | אבשלום אבשלום | אבשלום אבשלום
 22 אבשלום אבשלום | אבשלום אבשלום²² | אבשלום אבשלום | אבשלום אבשלום
 23 אבשלום אבשלום | אבשלום אבשלום²³ | אבשלום אבשלום | אבשלום אבשלום
 24 אבשלום אבשלום | אבשלום אבשלום²⁴ | אבשלום אבשלום | אבשלום אבשלום
 25 אבשלום אבשלום | אבשלום אבשלום²⁵ | אבשלום אבשלום | אבשלום אבשלום
 26 אבשלום אבשלום | אבשלום אבשלום²⁶ | אבשלום אבשלום | אבשלום אבשלום
 27 אבשלום אבשלום | אבשלום אבשלום²⁷ | אבשלום אבשלום | אבשלום אבשלום

DISSIMILIA IN COD. CURETON.

§ 14 16 אבשלום אבשלום¹⁶ | אבשלום אבשלום¹⁷ | אבשלום אבשלום¹⁸ + אבשלום
 19 אבשלום אבשלום | אבשלום אבשלום¹⁹ | אבשלום אבשלום²⁰ (f. 51a)
 21 אבשלום אבשלום | אבשלום אבשלום²¹ | אבשלום אבשלום²² - אבשלום
 23 אבשלום אבשלום | אבשלום אבשלום²³ | אבשלום אבשלום²⁴ - אבשלום
 25 אבשלום אבשלום | אבשלום אבשלום²⁵ | אבשלום אבשלום²⁶ - אבשלום
 27 אבשלום אבשלום | אבשלום אבשלום²⁷ | אבשלום אבשלום²⁸ - אבשלום

SIMILIA IN ALIIS CODD.

15 A faur. Pesh. Diat. ar. om. oñv 16 A D L fam. a c d e ff. r. aur. Pesh. Diat. ar.
 om. oñv 17 f de doctrina hac 18 Pesh. Diat. ar. idem = in corde ejus

כִּי־יִהְיֶה^o | יִהְיֶה^d ^c. לֵּ אֲהִיָּה | מִשְׁמַחַת לֵב כִּי־יִהְיֶה^c
 | כִּי־יִהְיֶה^c כִּי־יִהְיֶה³⁷ ^e כִּי־יִהְיֶה | אֲהִיָּה לֵּ | כִּי־יִהְיֶה^f 37
 . כִּי־יִהְיֶה | כִּי־יִהְיֶה כִּי־יִהְיֶה | כִּי־יִהְיֶה כִּי־יִהְיֶה | כִּי־יִהְיֶה כִּי־יִהְיֶה
 כִּי־יִהְיֶה | כִּי־יִהְיֶה | כִּי־יִהְיֶה | כִּי־יִהְיֶה 38 38
 | כִּי־יִהְיֶה | כִּי־יִהְיֶה | כִּי־יִהְיֶה 39 39
 כִּי־יִהְיֶה^f | כִּי־יִהְיֶה | כִּי־יִהְיֶה^b | כִּי־יִהְיֶה^c 40
 כִּי־יִהְיֶה^a 40 | כִּי־יִהְיֶה | כִּי־יִהְיֶה | כִּי־יִהְיֶה
 כִּי־יִהְיֶה^d | כִּי־יִהְיֶה^c | כִּי־יִהְיֶה^b | כִּי־יִהְיֶה^a 41
 | כִּי־יִהְיֶה | כִּי־יִהְיֶה^b | כִּי־יִהְיֶה^a 42 42
 כִּי־יִהְיֶה | כִּי־יִהְיֶה^b | כִּי־יִהְיֶה^a 43 43
 | כִּי־יִהְיֶה^b | כִּי־יִהְיֶה^a | כִּי־יִהְיֶה^b 44 44
 כִּי־יִהְיֶה^a . כִּי־יִהְיֶה^d | כִּי־יִהְיֶה^c | כִּי־יִהְיֶה^b 45 45
 כִּי־יִהְיֶה^b | כִּי־יִהְיֶה^a | כִּי־יִהְיֶה^b | כִּי־יִהְיֶה^a 46
 כִּי־יִהְיֶה^a | כִּי־יִהְיֶה^b | כִּי־יִהְיֶה^a | כִּי־יִהְיֶה^b 47 47

DISSIMILIA IN COD. CURETON.

36 36
 37 37
 40 40
 41 41
 42 42
 43 43
 44 44
 45 45
 46 46
 47 47

SIMILIA IN ALIIS CODD.

39 ¹ Pesh. idem = *datus erat Spiritus* B ἦν πνεῦμα ἁγίον δεδομένον Diat. ar. = a c ff₂ r₁
 aur. erat Spiritus datus b erat datus Spiritus e sp̄s erat sanctus datus q datus erat
 sp̄s scs 40 ¹ Pesh. idem. c d e ff₂ r₁ autem 46 ¹⁻¹ Pesh. idem = *Dicunt eis*
 Diat. ar. = *Dixerunt* 47 ¹⁻¹ Pesh. idem. Diat. ar. = *Dixerunt eis Pharisei*
 e *Dixerunt et farisaei*

48 ܕܥܝܬܐ^b ܡܢ ܚܝܬܐ^a 48^c ܠܥܝܬܐ^c ܕܥܝܬܐ^c ܕܥܝܬܐ^c ܕܥܝܬܐ^c
 49 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 50 ܕܥܝܬܐ^b ܕܥܝܬܐ^b ܕܥܝܬܐ^b ܕܥܝܬܐ^b ܕܥܝܬܐ^b ܕܥܝܬܐ^b
 51 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 52 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a

f. 15a
 VIII. 12 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 13 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 14 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 15 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 16 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a
 17 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a

DISSIMILIA IN COD. CURETON.

ܕܥܝܬܐ^a 49 (Berl. f. 3b) ܕܥܝܬܐ^c ܕܥܝܬܐ^b ܕܥܝܬܐ^a 48 ܕܥܝܬܐ^c ܕܥܝܬܐ^c 47
 ܕܥܝܬܐ^a ܕܥܝܬܐ^a ܕܥܝܬܐ^a 51 ܕܥܝܬܐ^b ܕܥܝܬܐ^a 50 ܕܥܝܬܐ^b ܕܥܝܬܐ^b ܕܥܝܬܐ^b
 ܕܥܝܬܐ^a 13 ܕܥܝܬܐ^a 12 viii. ܕܥܝܬܐ^b ܕܥܝܬܐ^a 52 ܕܥܝܬܐ^b ܕܥܝܬܐ^b
 ܕܥܝܬܐ^c 14 ܕܥܝܬܐ^b ܕܥܝܬܐ^c ܕܥܝܬܐ^d ܕܥܝܬܐ^c 15 ܕܥܝܬܐ^f ܕܥܝܬܐ^f ܕܥܝܬܐ^f 16 ܕܥܝܬܐ^a 17 ܕܥܝܬܐ^a

SIMILIA IN ALIIS CODD.

50¹ Pesh. idem. A D *fam.*¹ *νυκτός* Diat. ar. = c d f ff₂ q r₁ aur. *nocte* 50² e om. εἰς
 ὧν ἐξ αὐτῶν 51¹ e r₁ om. *πρωτον* viii. 12¹ N L *fam.*¹ *fam.*^{13*} a b f q Pesh. Diat. ar.
 om. vii. 53—viii. 11. 12² ff₂ Diat. ar. om. οὖν 12³⁻³ Pesh. ܠܥܝܬܐ^a = *inveniet sibi*
 Diat. ar. = *inveniet* 13¹ a Pesh. Diat. ar. om. οὖν 14¹⁻¹ N εἶπεν αὐτοῖς ὁ Ἰησοῦς
 15¹⁻¹ Pesh. ܕܥܝܬܐ^a = Diat. ar. = *corporaliter*

* John vii. 53—viii. 11 occurs at the end of Luke xxi. in some MSS. of the Ferrar group which we call *fam.*¹³.

18 18, 18 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 19 19 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 20 20 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 21 21 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 22 22 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 23 23 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 24 24 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 25 25 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 26 26 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 27 27 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 28 28 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא
 29 29 אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא אֲבִיכָא

DISSIMILIA IN COD. CURETON.

19 ^b Cureton deest ad cap. xiv. v. 9. ^a אֲבִיכָא 19 אֲבִיכָא 18

SIMILIA IN ALIIS CODD.

19 ¹ Pesh. Diat. ar. om. οὖν 20 ¹ N om. διδάσκων 21 ¹ a e Pesh. Diat. ar. om. οὖν
 21 ² Pesh. idem. A fam. ¹ ὁ Ἰησοῦς Diat. ar. = a e f f₂ q r₁ aur. Iesus 22 ¹ N Pesh.
 Diat. ar. om. οὖν 23 ¹ a f Iesus 24 ¹ N a e Pesh. Diat. ar. om. οὖν 25 ¹ N Pesh.
 Diat. ar. om. οὖν 28 ¹⁻¹ Pesh. אֲבִיכָא אֲבִיכָא אֲבִיכָא = Dixit eis rursus Ieshua
 Diat. ar. = Dixit etiam eis Iesus N εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν D ειπεν ουν αυτοις
 πάλιν ο ἰησ d dixit ergo illis iterum ihs 28 ² A αὐτοῖς b e illis c f f₂ q aur. eis
 28 ³ Pesh. idem. N οὕτως a sic Diat. ar. = e ita

30 בנה סה סלס זכנה. | חלל דאס דנה דנפא | למ דבנה דכלס |
 31 30 דנה סלס חלל | ססס סססס ססס | סס 31 סססס ססס |
 f. 127b ססס סססס | סססס ססס | ססס סססס |
 32 ססס | סססס 32 סססס | ססס | סססס ססססס | סססס | ססס |
 33 סססס סססס | סססס סססס | סססס סססס | סססס סססס | סססס | סססס |
 סססס | סססס סססס | סססס סססס | סססס | סססס | סססס |
 34 סססס | סססס | סססס | סססס סססס | סססס | סססס | סססס |
 35 סססס | סססס סססס | סססס סססס | סססס סססס | סססס סססס |
 36 סססס | סססס סססס | סססס סססס | סססס סססס | סססס |
 37 סססס | סססס סססס | סססס סססס | סססס 37 סססס | סססס | סססס |
 38 סססס | ססססס | סססס סססס | סססס | סססס סססס | סססס | סססס |
 סססס | סססס סססס | סססס סססס | סססס סססס | סססס | סססס |
 39 סססס סססס | סססס | סססס 39 סססס | סססס | סססס | סססס |
 סססס | סססס | סססס | סססס סססס | סססס | סססס |
 40 סססס | סססס סססס | סססס סססס | סססס סססס | סססס | סססס |
 סססס | סססס סססס | סססס סססס | סססס סססס | סססס | סססס |
 f. 126a 41 סססס סססס | סססס | סססס סססס | סססס סססס | סססס | סססס |
 סססס | סססס סססס | סססס סססס | סססס סססס | סססס | סססס |
 42 סססס | סססס | סססס סססס | סססס סססס | סססס סססס | סססס |
 סססס | סססס סססס | סססס סססס | סססס סססס | סססס | סססס |
 43 סססס סססס | סססס סססס | סססס סססס | סססס 43 סססס | סססס | סססס |

SIMILIA IN ALIIS CODD.

- 29 ¹ e om. *μόνον* 31 ¹ Pesh. Diat. ar. om. *οὐν* 33 ¹⁻¹ Pesh. idem = *Dicunt ei*
 Diat. ar. = *Dixerunt ei* 34 ¹⁻¹ Pesh. idem. Diat. ar. = *Dixit eis* 34 ² D b d om.
τῆς ἀμαρτίας 35 ¹⁻¹ Pesh. idem. Diat. ar. = *filius vero* D o δε υἱος a d r, *filius*
autem b nam *Filius* 37 ¹ b et *quaeritis* 38 ¹ N A D fam. ¹ τῷ πατρὶ μου Diat. ar.
 = a b c d e f f₂ q aur. *patrem meum* 38 ² Pesh. idem. N A D ἐωράκατε Diat. ar.
 = a b c d e f f₂ q r₁ aur. *uidistis* 40 ¹ Pesh. idem. Diat. ar. = *ecce* 41 ¹ b e r₁ sed
 42 ¹ Diat. ar. om. γὰρ

[illegible]

SIMILIA IN ALIIS CODD.

49 ¹⁻¹ Pesh. = *Dicit eis* Diat. ar. = *Dixit eis* 52 ¹ D b c d ff₂ om. εἰς τὸν αἰῶνα
53 ¹ D a b c d e ff₂ om. τοῦ πατρὸς ἡμῶν 53 ²⁻² Pesh. Diat. ar. = b f *et Prophetis*,
(b f *Prophetæ*) *qui mortui sunt?* e *et profetis qui jam mortui sunt?* 54 ¹⁻¹ Pesh.
idem = *Dicit eis* Diat. ar. = *Dixit illis* 55 ¹ a om. δὲ 56 ¹ Pesh. idem. Diat. ar.
= *cupiebat*

57 קחיתם¹ | לל כחמס כח | סחמ עתב | לל | חמס | חמס
 58 קחיתם² | לל | חמס | חמס | חמס | חמס | חמס | חמס
 59 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס

f. 128a

IX. I חמס² | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 2 חמס² | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 3 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 4 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 5 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 6 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 7 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 8 חמס⁸ | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 9 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 10 חמס¹⁰ | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 11 חמס¹¹ | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס
 חמס | חמס | חמס | חמס | חמס | חמס | חמס | חמס

SIMILIA IN ALIIS CODD.

57¹ Pesh. Diat. ar. om. οὖν 57² N sah. ἑώρακέν σε B εωρακῆς 59¹⁻¹ D τότε ησαν
 d tunc tulerunt ix. I¹ b om. ἄνθρωπον I²⁻² Pesh. חמס חמס Diat. ar.
 = ab utero matris suae 2¹ D d r₁ aur. Diat. ar. om. λέγοντες 3¹⁻¹ Pesh. Diat. ar.
 = Dixit (Pesh. Dicit) eis Ieshua 3² fam.¹ αὐτοῖς a illis b eis 4¹ Pesh. idem.
 A C fam.¹ ἐμὲ Diat. ar. = a b c e f f₂ q r₁ aur. me 4² b enim f autem 6¹⁻¹ Diat. ar.
 = caeci illius A C τοῦ τυφλοῦ Pesh. = b illius caeci e f caeci 7¹ c e f₂ oculos tuos
 7² Pesh. Diat. ar. om. (ὃ ἐρμηνεύεται ἀπεσταλμένος) 7³ e oculos 9¹ A D a c d e
 f f₂ q om. οὐχί, ἀλλὰ 10¹ a r₁ Pesh. Diat. ar. om. οὖν 10² A B fam.¹ b c e f q r₁
 om. οὖν 11¹ a om. ἐποίησεν καὶ 11² b c e f₂ r₁ om. τοὺς ὀφθαλμοὺς 11³ c e f₂
 oculos tuos 11⁴ a b c e f f₂ q r₁ aur. Pesh. Diat. ar. om. οὖν

| רבנן ל' רבנן | רבנן רב רבנן רב | רבנן¹² | רבנן¹² 12
 רב רבנן¹⁴ | רבנן רב רבנן | רבנן רב רבנן | רבנן¹³ | רבנן¹³ 13
 רבנן | רבנן רבנן | רבנן¹⁵ | רבנן רבנן | רבנן¹⁵ 15
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן¹⁶ | רבנן¹⁶ 16
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן¹⁷ | רבנן¹⁷ 17
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן¹⁸ | רבנן¹⁸ 18
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן¹⁹ | רבנן¹⁹ 19
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן²⁰ | רבנן²⁰ 20
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן²¹ | רבנן²¹ 21
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן²² | רבנן²² 22
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן²³ | רבנן²³ 23
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן²⁴ | רבנן²⁴ 24
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן²⁵ | רבנן²⁵ 25
 | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן רבנן | רבנן²⁶ | רבנן²⁶ 26

SIMILIA IN ALIIS CODD.

16 ¹ Pesh. idem. Diat. ar. = ff₂ hoc aur. haec 17 ¹ q Pesh. Diat. ar. om. οὖν 17 ² D
 a b c d ff₂ aur. om. πάλιν 17 ³ Pesh. idem. Diat. ar. = eis 18 ¹ D a b d e f ff₂ r₁
 Diat. ar. om. οὖν 18 ² a om. περὶ αὐτοῦ 18 ³ D b d om. καὶ ἀνέβλεψεν 18 ⁴ fam.¹
 a b c e ff₂ q r₁ aur. om. τοῦ ἀναβλέψαντος 21 ¹ N b om. αὐτὸν ἐρωτήσατε 22 ¹ Pesh.
 Diat. ar. om. ἥδη 22 ² Pesh. idem. Diat. ar. = statuerant a constituerunt. c ff₂ r₁ decre-
 uerant 22 ³⁻³ e farisaeis et scribis r₁ farisaei et scribae 24 ¹ r₁ Pesh. Diat. ar.
 om. οὖν 24 ² Pesh. idem = enim 25 ¹ a Ait b c e ff₂ q r₁ aur. Dixit 25 ² fam.¹
 a e Pesh. Diat. ar. om. οὖν 25 ³ Pesh. idem. N δὲ c tantum

24 | אהא אהא אהא | אהא אהא אהא²⁴ | אהא אהא אהא | אהא אהא אהא
 25 | אהא אהא אהא | אהא אהא אהא²⁵ | אהא אהא אהא | אהא אהא אהא
 26 | אהא אהא אהא || אהא אהא אהא²⁶ | אהא אהא אהא | אהא אהא אהא
 27 | אהא אהא אהא | אהא אהא אהא²⁷ | אהא אהא אהא* | אהא אהא אהא
 אהא אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 28 | אהא אהא אהא²⁸ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 29 | אהא אהא אהא²⁹ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 30 | אהא אהא אהא³⁰ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא²
 אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 31 | אהא אהא אהא³¹ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא^{f. 61a}
 אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 32 | אהא אהא אהא³² | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 33 | אהא אהא אהא³³ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 34 | אהא אהא אהא³⁴ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 35 | אהא אהא אהא³⁵ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 36 | אהא אהא אהא³⁶ || אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 37 | אהא אהא אהא³⁷ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 38 | אהא אהא אהא³⁸ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא
 39 | אהא אהא אהא³⁹ | אהא אהא אהא | אהא אהא אהא | אהא אהא אהא

* Sic in Cod.

SIMILIA IN ALIIS CODD.

27¹ a b c f ff₂ r₁ aur. *Martha* 29¹ Pesh. idem. Diat. ar. = *Mariam* 29² Pesh.
 אהא = *surrexit* N B C D L ἡγέρθη Diat. ar. = a b c d e f ff₂ aur. *surrexit* 31¹ e om.
 οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ 31² e Pesh. Diat. ar. om. ἐκεῖ 38¹ a b e ff₂ r₁ Pesh.
 Diat. ar. om. πάλιν 38²⁻² Pesh. Diat. ar. = *sepulchrum* 39¹⁻¹ Pesh. idem =
lapidem hunc Diat. ar. = *hunc lapidem*

[illegible]

SIMILIA IN ALIIS CODD.

54 ¹ Pesh. idem. f r₁ *autem* 54 ² Pesh. idem. Diat. ar. = *frequenter ibat d ambulabat*
55 ¹⁻¹ a *In illo tempore futura erat* 56 ¹ Pesh. Diat. ar. om. ἐστηκότες xii. 1 ¹⁻¹ e *ad*
lazarum 1 ²⁻² A D *fam.*¹ ὁ τεθνηκώς b ff₂ *qui fuit mortuus d qui mortuus fuerat*
f qui fuerat mortuus 3 ¹ Pesh. idem = *alabastrum* 3 ² Diat. ar. = b c *pedes eius*
3 ³ *fam.*¹ Diat. ar. om. τοὺς πόδας αὐτοῦ 3 ⁴ *fam.*¹ *fam.*¹³ ὅλη r₁ *omnis* 4 ¹ Diat. ar.
om. αὐτοῦ 7 ¹ A *fam.*¹ f Pesh. Diat. ar. om. ἵνα

[illegible]

SIMILIA IN ALIIS COND.

- 27 ¹ Pesh. idem = *ecce* 28 ¹⁻¹ Pesh. ~~ⲉⲕⲉ~~ ~~ⲕⲁⲗⲟⲩ~~ Diat. ar. = *Et vox audita est*
 28 ² D d Pesh. Diat. ar. om. *οὖν* 28 ³ D λεγουσα a c d e aur. *dicens* 29 ¹ B a
 Pesh. om. *οὖν* 30 ¹ Pesh. idem. Diat. ar. = *eis a illis* 31 ¹ D b d ff₂ r₁ om.
τούτου 31 ² b e ff₂ r₁ *deorsum*. 34 ¹ A D *fam.*¹ a b c d e f ff₂ aur. Pesh. Diat. ar.
 om. *οὖν* 35 ¹ a e Pesh. Diat. ar. om. *οὖν*

XIII. 1 | תהיה נל חתונה | אהבה אמת נהג | נהג נהג נהג נהג
 | נהג נהג נהג נהג | נהג נהג נהג נהג
 2 | נהג נהג נהג נהג | נהג נהג נהג נהג
 | נהג נהג נהג נהג | נהג נהג נהג נהג
 3 | נהג נהג נהג נהג | נהג נהג נהג נהג

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31 ¹ אֲלֵהֶם | אֲנִי אֵלֶיךָ אֵלֶיךָ ³¹ 31
 32 ² אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ³² 32
 33 ³ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ³³ 33
 34 ⁴ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ³⁴ 34
 35 ⁵ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ³⁵ 35
 36 ⁶ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ³⁶ 36
 37 ⁷ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ³⁷ 37
 38 ⁸ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ³⁸ 38
 39 ⁹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ³⁹ 39
 40 ¹⁰ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴⁰ 40
 41 ¹¹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴¹ 41
 42 ¹² אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴² 42
 43 ¹³ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴³ 43
 44 ¹⁴ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴⁴ 44
 45 ¹⁵ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴⁵ 45
 46 ¹⁶ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴⁶ 46
 47 ¹⁷ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴⁷ 47
 48 ¹⁸ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴⁸ 48
 49 ¹⁹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁴⁹ 49
 50 ²⁰ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵⁰ 50
 51 ²¹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵¹ 51
 52 ²² אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵² 52
 53 ²³ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵³ 53
 54 ²⁴ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵⁴ 54
 55 ²⁵ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵⁵ 55
 56 ²⁶ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵⁶ 56
 57 ²⁷ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵⁷ 57
 58 ²⁸ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵⁸ 58
 59 ²⁹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁵⁹ 59
 60 ³⁰ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶⁰ 60
 61 ³¹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶¹ 61
 62 ³² אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶² 62
 63 ³³ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶³ 63
 64 ³⁴ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶⁴ 64
 65 ³⁵ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶⁵ 65
 66 ³⁶ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶⁶ 66
 67 ³⁷ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶⁷ 67
 68 ³⁸ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶⁸ 68
 69 ³⁹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁶⁹ 69
 70 ⁴⁰ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷⁰ 70
 71 ⁴¹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷¹ 71
 72 ⁴² אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷² 72
 73 ⁴³ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷³ 73
 74 ⁴⁴ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷⁴ 74
 75 ⁴⁵ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷⁵ 75
 76 ⁴⁶ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷⁶ 76
 77 ⁴⁷ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷⁷ 77
 78 ⁴⁸ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷⁸ 78
 79 ⁴⁹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁷⁹ 79
 80 ⁵⁰ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸⁰ 80
 81 ⁵¹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸¹ 81
 82 ⁵² אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸² 82
 83 ⁵³ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸³ 83
 84 ⁵⁴ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸⁴ 84
 85 ⁵⁵ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸⁵ 85
 86 ⁵⁶ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸⁶ 86
 87 ⁵⁷ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸⁷ 87
 88 ⁵⁸ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸⁸ 88
 89 ⁵⁹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁸⁹ 89
 90 ⁶⁰ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹⁰ 90
 91 ⁶¹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹¹ 91
 92 ⁶² אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹² 92
 93 ⁶³ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹³ 93
 94 ⁶⁴ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹⁴ 94
 95 ⁶⁵ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹⁵ 95
 96 ⁶⁶ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹⁶ 96
 97 ⁶⁷ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹⁷ 97
 98 ⁶⁸ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹⁸ 98
 99 ⁶⁹ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ⁹⁹ 99
 100 ⁷⁰ אֲנִי אֵלֶיךָ | אֲנִי אֵלֶיךָ ¹⁰⁰ 100

SIMILIA IN ALIIS CODD.

31 ¹ A q Pesh. om. οὖν 33 ¹ Pesh. Diat. ar. = *Fillii mei* 34 ¹ c e om. ἵνα καὶ
 ὑμεῖς ἀγαπᾶτε ἀλλήλους 35 ¹ D γὰρ c d enim. 36 ¹⁻¹ D λέγει αὐτῷ ο ἱησ
 d dicit illi ihs 37 ¹ N aur. om. κύριε 38 ¹⁻¹ Pesh. = *Dicit ei* Diat. ar. = *Dixit ei*
 38 ² *fam.*¹ αὐτῷ b ei f q illi xiv. i ¹⁻¹ Diat. ar. = *Tunc ait illis Iesus*: D καὶ εἶπεν
 τοῖς μαθηταῖς αὐτοῦ a c d aur. *Et ait discipulis suis* 3 ¹ a e om. τόπον 4 ¹⁻¹ Pesh.
 idem. A D *fam.*¹ καὶ τὴν ὁδὸν οἴδατε a *nostis viam* Diat. ar. = b d f q aur. *et viam scitis*
 c e ff₂ *et viam nostis* 5 ¹⁻¹ Diat. ar. = *erit nobis via ad hoc cognoscendum*? N τὴν ὁδὸν
 εἰδέναι ἐυνάμεθα; A C L *fam.*¹ δυνάμεθα τὴν ὁδὸν εἰδέναι; Pesh. = c f ff₂ q aur. *possumus*
viam scire r₁ *possumus viam nosse*

17 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 18 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 19 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 20 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 21 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 22 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 23 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 24 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 25 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 26 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 27 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 I XVI.
 2 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 4 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי
 אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי אִיִּלִּי

SIMILIA IN ALIIS CODD.

- 16 ¹ Pesh. idem = a Patre meo Diat. ar. = Patrem meum 19 ¹ Pesh. idem. Diat. ar. = sed
 19 ² e omi. δὲ 19 ³ e et ego 24 ¹ Pesh. idem. Diat. ar. = coram eis
 26 ¹ A D L fam. ¹ δὲ a b c ff₂ r₁ ergo Pesh. Diat. ar. = d f q aur. autem 26 ² Pesh.
 idem. D του πατρ μου Diat. ar. = a c d ff₂ patre meo 26 ³ D πατρος μου Pesh.
 Diat. ar. = a b c d r₁ patre meo xvi. 2 ¹ Pesh. idem. Diat. ar. = enim N γὰρ
 2 ² Pesh. idem. Diat. ar. = et veniet 4 ¹ D a c d e f ff₂ Pesh. Diat. ar. om. ἀλλὰ
 4 ² N D fam. ¹ a c d ff₂ om. αὐτῶν

22 ¹⁻¹ פש. idem = *maxillam Ieshuae a in faciem Iesu q in facie ihs* 22 ² פש.
 idem. Diat. ar. = *ei* 23 ¹ N ¹³ *fam.* ¹³ *είπεν* ¹ *r₁ dixit* 16 ¹⁻¹ *fam.* ¹³ *εἰσηλθεν (οὖν ὁ μαθητῆς)*
 16 ² פש. idem. Diat. ar. = *Simonem* 17 ¹⁻¹ Diat. ar. = *Et cum ancilla ostiaria vidisset*
Simonem 17 ² פש. idem = *ei* *c illi* 17 ³ c ^{ff₂} פש. om. *ἐκεῖνος* 18 ¹ פש.
 idem. = *ac ponebant* 25 ¹ Diat. ar. om. *Πέρπος* 26 ¹⁻¹ Diat. ar. = *Et dixit Simoni*
 27 ¹ פש. idem = *Shemun* 28 ¹ L b Diat. ar. om. *οὖν* 29 ¹ Diat. ar. om. *οὖν*
 29 ² A q om. *ἐξω* 29 ³ פש. idem. Diat. ar. = *eis*; 31 ¹ a b e q פש. Diat. ar. om. *οὖν*

SIMILIA IN ALIIS CODD.

22 ¹⁻¹ Pesh. idem = *maxillam Ieshuae a in faciem Iesu q in facie ihs* 22 ² Pesh
 idem. Diat. ar. = *ei* 23 ¹ N ¹³ *fam.* ¹³ *είπεν* ¹ *r₁ dixit* 16 ¹⁻¹ *fam.* ¹³ *εἰσηλθεν (οὖν ὁ μαθητῆς)*
 16 ² Pesh. idem. Diat. ar. = *Simonem* 17 ¹⁻¹ Diat. ar. = *Et cum ancilla ostiaria vidisset*
Simonem 17 ² Pesh. idem = *ei* *c illi* 17 ³ c ^{ff₂} Pesh. om. *ἐκεῖνος* 18 ¹ Pesh.
 idem. = *ac ponebant* 25 ¹ Diat. ar. om. *Πέρπος* 26 ¹⁻¹ Diat. ar. = *Et dixit Simoni*
 27 ¹ Pesh. idem = *Shemun* 28 ¹ L b Diat. ar. om. *οὖν* 29 ¹ Diat. ar. om. *οὖν*
 29 ² A q om. *ἐξω* 29 ³ פש. idem. Diat. ar. = *eis*; 31 ¹ a b e q פש. Diat. ar. om. *οὖν*

24 | ܡܬܬܝ ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ ܡܬܬܝ 24

25 | ܡܬܬܝ ܡܬܬܝ ܡܬܬܝ 25 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ ܡܬܬܝ
ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ
ܡܬܬܝ | ܡܬܬܝ * * * | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ
f. 35b | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ

26 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ 26
ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ
| ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ

27 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ 27

28 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ 28

29 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ 29

ܡܬܬܝ ܡܬܬܝ || ܡܬܬܝ ܡܬܬܝ ܡܬܬܝ ܡܬܬܝ

30 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ 30

31 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ 31

ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ

|

| ܡܬܬܝ

XXI. 1 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ 1

2 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ 2

ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ

f. 36a

3 | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ 3

ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ | ܡܬܬܝ ܡܬܬܝ

* Cod. ܡܬܬܝ

SIMILIA IN ALIIS CODD.

24¹ Pesh. idem. Diat. ar. = *ibi* L *ἐκεῖ* 25¹ N Pesh. om. *οὖν* 25² Pesh. Diat. ar. om. *τῶν ἡλῶν*

26¹ c e om. *ἔσω* 26² N *fam.*¹ a b c e Pesh. Diat. ar. om. *αὐτοῦ*

26³ Pesh. idem. Diat. ar. = *eis* 27¹ e om. *ὦδε* 29¹ Pesh. Diat. ar. = *nunc*

29² Pesh. *παρῶν* = *viderunt me* N *ιδόντες με* 30¹ c aur. Diat. ar. om. *οὖν*

30² N C D L *fam.*¹ *τῶν μαθητῶν αὐτοῦ* Pesh. = a e q r₁ *discipulis suis* Diat. ar. = b c d

aur. *discipulorum suorum* xxi. 1¹ Diat. ar. = *illis* 2¹ Pesh. idem. Diat. ar. =

Qatna 2² Pesh. Diat. ar. om. *αὐτοῦ*

4 אלהאן¹ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן⁴ | אלהאן |
 אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 5 אלהאן⁵ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 6 אלהאן⁶ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 7 אלהאן⁷ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 8 אלהאן⁸ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 9 אלהאן⁹ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 10 אלהאן¹⁰ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 11 אלהאן¹¹ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 12 אלהאן¹² | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 13 אלהאן¹³ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |
 14 אלהאן¹⁴ | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן | אלהאן |

SIMILIA IN ALIIS CODD.

3¹ Pesh. Diat. ar. = a b c d e f q r₁ aur. et ascenderunt 5¹ a om. Ἰησοῦς 5² Pesh.
 idem = Dicunt Diat. ar. = d Dixerunt 6¹ Pesh. idem. Diat. ar. = rete a b retiam
 c q retia 6² a b c e f q Pesh. Diat. ar. om. ἔτι 6³ Pesh. idem = quos continebat
 7¹ Pesh. om. οὖν 7² Pesh. Diat. ar. om. Ἰέρπος 7³ Pesh. idem. Diat. ar. =
 accepit 13¹ c om. ἔρχεται 13²⁻² D ευχαριστήσας d f et benedicens r₁ et benedixit
 14¹ Pesh. om. ἦδη

- 15 | ܐܠܡܐ ܡܝܢ ܐܠܡܐ | ܕܡܢ ܐܠܡܐ ܕܡܢ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ ¹⁵
 | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ
 16 ܐܠܡܐ | ܐܠܡܐ ܡܝܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ ¹⁶ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ ¹⁶
 17 | ܐܠܡܐ ¹⁷ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ
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 f. 139a ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ
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 f. 139b 25 | ܐܠܡܐ ܕܡܢ ܐܠܡܐ ²⁵ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ | ܐܠܡܐ ܕܡܢ ܐܠܡܐ

SIMILIA IN ALIIS CODD.

- 15 ¹ fam. ¹ a b c e f f₂ r₁ aur. om. πλέον τούτων 15 ² a e r₁ om. σὺ οἶδας ὅτι φιλῶ σε
 16 ¹ N a b d f f f₂ r₁ aur. Diat. ar. om. δεύτερον 16 ² f *iesus* 17 ¹ f *iesus* 17 ² N D
 fam. ¹ a b c d e f f₂ r₁ aur. om. ὁ Ἰησοῦς 18 ¹ q om. ἀμὴν 20 ¹ Pesh. idem. Diat. ar.
 = a f r₁ *Iesu* 20 ² N C D αὐτῷ d illi f f₂ c_i 22 ¹ a *interdum* 23 ¹ a f r₁ Pesh.
 om. οἶν 23 ² N fam. ¹ a e om. τί πρὸς σε;

בבד נאמא דאלא | נאמא נאמא נאמא | נאמא נאמא נאמא | חלמא ל
נאמא | נאמא נאמא . : : : : :

אלא אנאליה | נאמא נאמא נאמא | נאמא נאמא נאמא | לאלא
נאמא נאמא נאמא | נאמא נאמא נאמא | נאמא נאמא נאמא | נאמא נאמא
נאמא | נאמא נאמא נאמא | נאמא נאמא נאמא | נאמא נאמא נאמא |
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נאמא נאמא

APPENDIX IV.

CHANGES IN THE ENGLISH TRANSLATION*

WHICH HAVE BEEN MADE NECESSARY
BY THE LATEST EMENDATIONS IN THE SYRIAC TEXT.

ST. MATTHEW.

- II. 2 and they say †
9 But they, when they had received the commandment of the king,
departed.
- III. 3 This is he ‡
- V. 20 *Delete* of heaven ‡
- VIII. 4 as Moses commanded, that it may be a testimony unto them.‡
16 *For* a word *read* His word †
21 Now another of the disciples said to Him, My Lord †
24 And there was a great storm in the lake, and it was near to be
covered with the waves (*or* was almost covered).
26 And Jesus said unto them, Why are ye fearful?
29 Art Thou come hither to make us ashamed? And a herd was feed-
ing together beyond them.
- IX. 1, 2, 3 And He went up to the boat, and passing over, He went to His
city; and they came to Him and brought near a paralytic lying on
a bed. And when our Lord saw their faith He said to that paralytic,
Fear not, My son, thy sins are forgiven thee. 3 But some of the
scribes said, This one blasphemeth. 4 When our Lord saw their
thoughts, He said unto them, Why think ye evil in your heart?
whether is it easier to say,
10 And when they were sitting *at meat* in the house, many sinners and
publicans came, and while they ate, they sat *at meat* beside our
Lord and beside His disciples.

* This will be found in Dr. Burkitt's translation of the Curetonian text in his *Evangelion da-Mepharreshe*, with the foot-notes; also in my "Some Pages of the Four Gospels Re-transcribed from the Sinaitic Palimpsest"; or published separately by Messrs. C. J. Clay and Sons, Cambridge University Press, Ave Maria Lane, London.

† As in Cureton.

‡ As in my translation.

MATT.

- IX. 11 Wherefore with publicans and sinners are ye eating and drinking? §
 22 Fear not, My daughter.
- XI. 4 And our Lord answered and said unto them,
 5 and the lepers are cleansed.
 23 And thou, Capernaum, which art exalted to heaven, shalt go down
 unto Sheol; for if in Sodom the mighty works had been seen that
 have been seen in you, it would have been standing until this day.
 29 And take up My yoke upon you, and learn of Me, for I am meek, I
 am lowly in My heart. †
- XII. 3 what David did when he was hungry. †
 4 how he entered into the house of God and . . . the shew-bread.
 7 what is, Mercy I seek and not sacrifice, †
 22 Then they brought near unto Him a certain man in whom was a
 blind and deaf demon, and He healed him.
- XIV. 8 Now she, because she had been taught by her mother, †
 9 And it grieved the king; but because of the oath, and because of
 them that sat *at meat*, †
 12 and his disciples took up his corpse and buried it, and came and told
 Jesus.
 13, 14 Now Jesus, when He heard, He departed thence to a desert
 place alone. And when the crowds who were from the cities
 heard [it], they went their way after Him on foot. 14 And when
 many were gathered together, He had compassion on them, and
 healed their sick ones.
 15 And when it was evening, His disciples say unto Him, The place is
 desert: dismiss the multitudes, that they may go to the villages
 and buy themselves food.
 16 He said unto them, It is not required for them to go; give ye
 them to eat.
 17, 18 They say unto Him, [We] have nothing here, [but] five [loaves]
 and two fishes. 18 He saith unto them,
 20 and they took up what was over of the fragments from before them
 twelve baskets full. †

† As in Cureton.

‡ As in my translation.

§ As conjectured in Dr. Burkitt's text.

MATT.

XIV. 21, 23 And those that ate [were] five thousand, besides children and women. And He commanded His disciples that they should sit in the boat and go before Him to the other side of the lake, until He should dismiss those multitudes. 23 And when He had dismissed them,

25 But in the fourth watch of the night Jesus came unto them walking on the water.†

XV. 2 for they wash not their hands and eat bread.

XVI. 9 and the five thousand who ate of them,

XVIII. 19 If two of you shall agree upon earth about everything, what they shall ask shall be theirs from My Father which is in heaven.

XXII. 30 For amongst the dead,

30 but [they are] as the angels of God in heaven.‡

44 Sit Thou on My right hand, till I set Thine enemies beneath Thy feet.

45 And if David call Him my Lord, how is He his son?

XXIV. 2 There shall not be left here a stone upon a stone, that shall not be destroyed (*καταλυθήσεται*).

XXV. 11 But at the last those virgins came, saying, Our Lord, our Lord, open to us.

XXVI. 2 Ye know [that] after two days [is] the Passover.‡

3 Then assembled together the chief priests and the elders of the people to the palace of Caiapha the high priest,

5 They said, Not on the feast [day] and not on the Passover, lest there be a tumult among the people.

10 she hath wrought a beautiful and a good work on Me.

59 and all the assembly sought witness[es] against Him [even] against Jesus, so as to put Him to death, and found [them] not.§

60 And many false witnesses came, and they were not able to speak the truth. At the last came two other false witnesses, saying,

66 What will ye more (*lit.* yet)?

XXVII. 37 While they were sitting,

† As in Cureton.

‡ As in my translation.

§ As in Dr. Burkitt's translation.

ST. MARK.

- III. 22 Beelzebub is in Him, and by the chief of the demons this one
casteth out demons, and calleth them.
- 23 And He called them, and spake unto them in parables, and said,
28 Verily, verily, I say unto you,
29 But whosoever shall blaspheme against the Spirit, he shall not be
forgiven, but he shall be guilty of sin[s] for ever.
- 31 And when His brothers and His mother came, they were standing
without, and they sent to Him to call Him; the crowd was sitting
around Him.
- IV. 1 and He went down and sat in a ship by the lake
6 and because there was no depth of earth below its root, and it
sprouted in the sun that was on it, and it withered.
- V. 18 And when He had gone up, He sat in the boat; the man in whom
the demon [had been] (*lit.* he of the demon) besought Him that
he might be with Him.
- VI. 21 he made a supper to his lords, and to his chiliarchs, to the chiefs of
Galilee
55 they ran to the whole region†
- VIII. 2 and there is nothing that they may eat.
12 He was troubled in His spirit, and said,
25 and again He put His hand on the eyes of the blind man,
- XII. 19 that when a man's brother died, and he had a wife, and left no seed,
his brother shall take her, that he may raise up seed unto his
brother.
20 and the first took a wife, and died, and left no seed; and the second
took her, and died, and neither did he leave seed.
21, 22 and the third likewise, and the seven had her.
27 and behold, God is not the God of the dead.
- XV. 5 But Jesus gave them no answer, [so] that Pilate wondered.
6 and at the feast he released unto them one prisoner, whomsoever
they asked at the feast.
13 But those [people] cried out, Crucify Him, crucify Him.
- XVI. 4 and they went, and saw that this stone was rolled [away].

† As in my translation.

ST. LUKE.

- I. 70 as He spake by the mouth of His holy prophets,† which *have been*
from everlasting.
80 and he fled into the desert until the day of his shewing unto Israel.
- II. 8 Now shepherds were there in that place, and they were awake and
were keeping watch over their ewes.
9 An angel of the Lord appeared unto them, standing, and the glory
of the Lord shone upon them.
12 Behold, I give you a sign.
- IV. 35 Shut thy mouth, and come out of him.
44. V. 1 And He was preaching in the synagogues of Judaea and in
the crowd which was crushing that it might hear from Him the
word of God.
- V. 17 and while they came out of every village of Galilee, of Judaea, and
of Jerusalem ;
18 and behold, people brought a certain man in a bed, sick of the
palsy.
19 they went up to the house-top,
21 and the scribes and the Pharisees were reasoning and saying,
22 But Jesus, knowing their thoughts.‡
22 Why reason ye in your hearts ?
25 and he went to his house, glorifying God.†
26 And astonishment took hold of them, and they were all glorifying
God, and saying, We have seen glorious great [things] to-day.
- VI. 33 And if ye do good to him who doeth what is good by you, what
is your kindness ?
- VII. 28 there hath not arisen among those that are born of women a prophet
greater than John, but the least in the kingdom of God is greater
than he.
- VIII. 19 And His mother and His brothers came to Him, and could not
see, and were waiting because of the crowd.
49 And while He was speaking, there came from the house of the
ruler of the synagogue some who were saying unto Him,

† As in Cureton.

‡ As in my translation.

LUKE

- IX. 17, 18, 19, 20 And they did all eat. And they took up of what remained over twelve baskets full. And while He was praying alone, and His disciples with Him, He asked them, saying, What do the crowds say about Me, that I am? And they say unto Him, Some say, He is John the Baptist; others say, He is Elias. He saith unto them, What say ye that I am?
- 22 and in three days He shall rise.†
- 25 if he gain the whole world, and lose and destroy himself (*or* his life)?
- 26 Whoso shall be ashamed of Me and My words before men, the Son of a man shall be ashamed of him when He cometh in glory with the holy angels.
- 52 and they went,‡ and entered into a village of the Samaritans, that they might make ready for Him.
- X. 3 Go, behold I send you as lambs among wolves.
- 4 Take not for yourselves purses, nor scrip, nor shoes,† and salute no man by the way.
- 6 if there be not, it shall return upon you.
- 21 that Thou hast hid these things from the wise and from the prudent,‡
- XI. 17 Now He, when He knew their meditation, said unto them,†
- 19 And if by Beelzebub I cast out unclean spirits from your children, your children—by what do they cast them out?
- 26 Then goeth it [and] leadeth seven others that are worse than itself;
- 37, 38 and He entered *and* sat down *to meat*, *and* they marvelled why He had not washed before His breakfast.
- XII. 31 Ye, therefore, seek the kingdom of God.* ‡
- XIII. 6 and he came seeking fruit in it, and found none.
- 19 and it grew up and became a tree; and the fowls of the heaven nested in its branches.†
- 32 Go ye and tell that fox,|| I cast out demons,
- XV. 12 And he divided unto them all his property.§

* The Syriac word which means "therefore" (= *oñv*) has been traced on the MS. by Dr. Gregory.

† As in Cureton.

§ As in Dr. Burkitt's translation.

‡ As in my translation.

|| Or "vixen."

LUKE

- XVI. 16 since then the kingdom of God is preached, and all men press into it.
 23 And being cast into Sheol, he lifted up his eyes.
- XVII. 17 Jesus answered and said, These were ten that have been cleansed.
- XIX. 1 And when He had entered and passed through Jericho,
 4 because thus Jesus was passing by.†
 7 And when they saw [it] they murmured, saying,†
 12 A certain man, who was the son of a great family,
 28 And when He had said these things, they went out from there.† ‡
- XX. 12 And he sent another, a third, and that one also they cast out with stripes.
 33 In the resurrection, to which of them shall she belong?
- XXI. 31 know ye that the kingdom of heaven is nigh at hand.
- XXII. 45 And He rose from His prayer, and came unto His disciples,† ‡
- XXIII. 18 Take away this one, and release Bar-Abba†
 39 Art Thou not the Saviour? Save Thyself to-day, and also us.
 53, 54 And he took it down, and wrapped it in a shroud, and laid it in a hewn tomb, in which no man hitherto had been laid. 54 And that same day was Friday.†
- XXIV. 39, 41 For a spirit hath not flesh and bones, as ye see that I have.
 41 And while until that time they had not believed from their joy and from their fear, and they were astonished, He said again unto them,
 46 Thus it behoved the Christ that He should suffer, and should rise from among the dead in three days;

ST. JOHN.

- I. 29 and the next day he saw our Lord coming unto him, and he said,
 32 I saw the Holy Spirit [Who] descended from heaven, and abode upon Him.
 36 and he looked upon our Lord as He walked, and said, Behold the Christ, the Lamb of God.
 41 And Andrew saw Simon his brother at the dawn of day, and saith unto him, My brother, we have found the Messiah.
 42 Our Lord beheld him, and said

† As in Cureton.

‡ As in my translation.

JOHN

- III. 14 And as Moses lifted up the serpent in the wilderness, even so is the Son of Man to be lifted up.
- 21 and he that doeth good cometh near to the light, that his work[s] may be seen, that they are wrought in God.
- 31 And he that cometh from heaven is above them all.
- 32 and that which he heareth or seeth he beareth witness of.
- 33 But he who hath received his witness hath sealed that God is true.†
- 35 but He loveth His Son,
- 36 but the wrath of God shall be upon him.
- IV. 1, 2 Now when our Lord knew that the Pharisees had often heard that He made many more disciples than John, because it was not only our Lord who baptized, but His disciples,
- 21 Woman, believe me.†
- V. 18 and He was comparing Himself with God.‡
- 19 The Son can do nothing of Himself, which He doth not also see the Father do; and he doeth [nothing] except what the Father hath done. The Son also doeth likewise.
- 20 and more than these He sheweth Him, that ye may wonder.
- 21 For as the Father quickeneth the dead, and raiseth them,†
- 23 that every man may honour the Son, as he honoureth the Father. He who honoureth not the Son, neither doth he honour the Father Who hath sent Him.||
- 25 The hour cometh †
- VI. 11 and He gazed up at heaven, and blessed upon it, and brake them, and distributed *them* to His disciples, that they might set them before the sitters.
- 12 and when they were filled, our Lord said unto His disciples,
- 19 And when they had brought *it* about five stadia or thirty, and they saw Jesus, Who came walking on the water, and He wished to pass by them; and when He drew near to their ship, they became pale with their fear.
- 21 immediately the ship was at the land whither they were going.



† As in Cureton.

‡ As in my translation.

|| Almost as in Cureton.

JOHN

- VI. 22 And the next day there was a crowd; and it saw that there was a certain *boat* in which His disciples had crossed; and our Lord Himself was not with them; and no other ship was beside them save the one into which the disciples had ascended.
- 25 Now when they had found Him, they said unto Him, Our Lord, when camest Thou hither?
- 51 and he who eateth of My bread shall live for ever.
- 69 And we ourselves have believed and known that Thou art the Christ, the Son of God.
- VII. 11 Where is He, He?"
- 45 And those officers returned, and came unto those multitudes and unto the Pharisees,†
- 48, 49 For who of the chief men or of the Pharisees hath believed on Him, only the mob which knoweth not the law?
- VIII. 22 The Jews say among themselves, Will He perhaps kill Himself, that He saith,
- 24 I said unto you, that ye will die in your sins.
- 33 They say unto Him, We be Abraham's seed, and never hath bond-service been done by us.
- IX. 2 His disciples say unto Him, Of whom was the sin, this one, or his kinsfolk, when he was born blind?
- 9 some say that this is he.
- 15 He said unto them, He painted clay upon them, and opened them, and I washed, and they were opened.
- 16 And they were disputing one with the other about this terrible(?) thing.
- 20 But his parents answered, saying,
- X. 4 and each of his own followeth him, because the sheep know his voice.
- 24 And the Jews clamoured* round about Him, saying unto Him, Till when dost Thou keep us in doubt [*or* take up our breath]?
- 29 because the Father, Which gave *them* to Me, is greater than all.

* I adopt the late Dr. Merx's clever emendation of  for the illegible word which I read ...  in 1895. The same word is used in Mark xv. 8.

† As in my translation.

JOHN

- X. 38 and ye shall know that I am in the Father, and My Father is in Me.
 39 and again after these things they sought to take Him.
 40 and went His way beyond Jordan to the place where John had
 baptized of old there.
 41 And many came unto Him; and they said, John showed no sign,
 but he spake all these things truly about this man.
- XI. 2 Now Mary is she who washed the feet of Jesus, her brother (the
 brother of this one) was that Lazar who was sick.
 18 Now Bethany was distant from Jerusalem fifteen stadia, which are
 two miles.
 21 And Martha saith unto Jesus,
- XII. 29 and the people who were standing there and heard *it* wondered,
 37 and *for* all the miracles and great signs *which* He did, they believed
 not in Him.
 39, 40 And again he saith, They have blinded their eye.
 43 They loved the glory of men more than that of God.
 44 But Jesus cried out and said, He who is not like unto Me is not
 like unto Him that sent Me. And he who believeth in Me,
 believeth not in Me, but in Him that sent Me.
 45 And he who seeth Me seeth Him that sent Me.
 46 I have come a light into the world.
 48 Now he that asketh* Me, and receiveth not My words,
- XIII. 22 Now His disciples looked one on another, wondering of whom He
 perhaps spake (He might be speaking).
 23 One of the disciples of Jesus, the one whom our Lord loved,
 29 For they thought, that because Judah had the bag (the bag was with
 Judah)
 32 And it is God who glorifieth Him in Himself; and He will straight-
 way glorify Him.
- XIV. 24 He who loveth Me not keepeth not My words and this word that ye
 hear; and that word is not Mine, but His that sent Me.
 28 Ye have heard that I said, I go away, and I come beside you.

* The Syriac word was traced on the MS. by Dr. Gregory.

JOHN

- XV. 4 as the branch cannot yield fruit while it is not placed in the vine,
6 And he who abideth not in Me is cast out as a branch which is
withered and cast out, and gathering *it* they cast it into the fire,
that it may be burned.
7 But if ye abide in Me, and My words in you, all that ye wish to ask
shall happen to you.
8 because the Father will be glorified when ye yield much fruit.
24 And if I had not done in their presence [*lit.* eyes] the works which
none other man did, they had not had sins, but now they have
seen My works, and have hated Me, and have hated My Father.
- XVI. 14, 15 and shall declare it unto you ; for what is the Father's is Mine.
- XVII. 21 that they all may be one, even as Thou, My Father, art in Me, and
I in Thee, that they also may abide in Me, that the world may
believe that Thou hast sent Me.
- XVIII. 10 Then Simon Peter drew his sword.

APPENDIX V.

INDEX TO THE ARABIC DIATESSARON.

THIS Index was drawn up for me by the late Mr. E. J. Worman, of the University Library. I hope that by its help students may be enabled to verify the references in my "Similia." I have not detected a single mistake in it myself.

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